



THE
THEOSOPHIST

A MAGAZINE OF
Brotherhood, Oriental Philosophy,
Art, Literature and Occultism

EDITED BY
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Vol. XXXIX

PART II. April to September 1918

THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS, INDIA
1918

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VOL. XXXIX

THE THEOSOPHIST

ON THE WATCH-TOWER

TIME flies swiftly in these days so full of effort and of struggle. This flight of Time offers curious and conflicting phenomena. It flies swiftly, because the mind, fixed on the goal, pays little attention to the passage of the happenings rushing by. And yet it paces slowly, because the mind, withdrawn from contemplation of the goal, and noting each of the many events which follow each other in rapid succession, recognises a long sequence of happenings which normally would occupy a far greater range of time. Time, being "a succession of states of consciousness," is unconsciously measured by the number of the successive states. Thus, in a dream, a large number of experiences, causing a succession of states of consciousness which would normally take up a day, is registered as a day, though the states may have succeeded each other within a minute of normal time, and Time becomes one of the great illusions which mark our mortal life.

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These thoughts spring from the feeling that the National Congress took place a very long time ago, though less than three months have passed away since it occurred. So many

places have been visited, so many lectures given, so many people seen, that the meeting and parting in Calcutta can scarce be seen through the crowd of happenings. The work has been very heavy, and I fear that Lord Pentland and his three Councillors have permanently weakened my health by the unjust punishment they inflicted on me. I can work hard still, but become very tired, and all the old spring has gone, I fear never to return. Probably, at my age, recuperative power is small, and they broke down my vigorous health, and have deprived me of all the *joie de vivre* which has never before failed me. However, it is better to have suffered wrong than to have inflicted it, and I would not change places with them for anything the world could give.

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Mr. and Mrs. C. Jinarājādāsa visited Hyderabad, the kingdom of H. E. H. the Nizam, the Premier Prince of India, during this last month, on Theosophical work. They found a new and very interesting movement among Muhammadans there, started under Theosophical influence, for the helping of Islām, under the name of the "Brotherhood of the Bande Islām". Its first publication says :

The Bande Islām is a Brotherhood of New Light Fakeers or Mureeds, consisting chiefly of young men who have received an English education and who devote themselves to service in the holy cause of the pure and sublime Faith of Islām, to the Glory of God and in sacred memory of His Prophet Muhammad.

OBJECTS

1. Dissemination by prayer, preaching and literature throughout India of pure ideas of the Holy Faith of Islām according to the teaching of the Theosophy of Islām or Sūfi teaching (Theosophy is Tasaufi).
2. Unification of India Muslim Sects on a common religious basis and brotherly love for Hindūs, Christians, etc.
3. Education of Poor Boys.
4. Extension of Female Education.
5. Organisation of Charity for helping poor Muslimin.
6. Cultivation of western manners and refinement without western vices.

7. Practice of religious singing and instrumental Music.

All other objects tending to the advancement of Islām, without interference with politics.

MEMBERSHIP

The Bande Islām consists of three Degrees :

1. *Dost*—Friend or sympathiser, open to persons of any religion, who, provided they believe in the Unity of God and do not deny the Divine Mission of Muhammad, are admitted to *Dua*, prayers, and all activities of the Brotherhood without taking any obligation.

2. *Mureed*—or Disciple, one who devotes himself to service by a solemn vow and obligation without giving up worldly life.

3. *Nazeer*—(Nazarite or Devotee). A Mureed who being perfected in precept and practice and free of all worldly cares or duties, devotes himself solely to the work of the Brotherhood.

OBLIGATION

All Mureeds take a special vow of loyalty to the King-Emperor and Sovereign Rulers, and vows of poverty, chastity and obedience.

Poverty—Implies that the Mureed, without relinquishing his property or worldly career and while duly providing for the wants, without luxury or extravagance, of his family if any, will in his own person live a life of self-denial, avoid rich food, luxurious clothing and all other forms of self-indulgence.

Chastity—Implies avoidance of *Zina*, and marriage with a single wife ; a man with a large family cannot be a useful member of this Brotherhood who must be free of worldly care to serve Islām with all his heart and soul.

Obedience—Signifies obedience to all lawful directions of the Head of the Brotherhood when supported by a majority of the Council.

CONSTITUTION

The Brotherhood is governed by its Head and Council of Three.

The present Head is the President Elect, Brother John Sombre White, F. T. S. (Retired Judge, Bolarum), and the Council consists of the first three members who have joined, according to the promise of the Prophet.

The Head nominates his successor with the consent of a majority of the Council and the successive members of Council are elected by all Mureeds.

WORK

The first work of the Brotherhood is to acquire land and build a house according to the revelation of the Holy Prophet.

The House of Islām will be the headquarters of the Brotherhood and will contain the first hostel for poor boys.

We shall watch with interest the development of this movement, and we trust that it will be for the uplift of Islām, for the great religion which brought the light of Science to Europe from Arabia ought not to have its children reckoned now among the "backward classes" of India. Its young men to-day are among the bravest and most polished in the Motherland, and we may look to them to raise their poorer brethren on their strong shoulders.

* * *

A series of University Extension lectures is being given in the Gokhale Hall, Young Men's Indian Association, and they are very much appreciated. I opened the series on February 28th, with "The Ideals of a National University". On the two following Thursdays, Mr. C Jinarājadāsa followed with lectures on Western Art, illustrated with magic lantern slides; in the first he dealt with "The Rise and Growth of Architecture" and in the second with "Sculpture and Painting in Greece and Mediæval Europe". Mr. Jinarājadāsa, though Sinhalese by birth, is Greek by nature, and is in his element when dealing with Art. To my great regret, I was out of town, so could not attend, but I hear that the lectures were immensely enjoyed. The fourth lecture will be delivered to-day—March 21st—on "Post-Tennysonian Poetry," by Mr. C. P. Ramaswami Aiyar, who has an exceptional knowledge of English poetry, and is sure to prove interesting. Next Thursday the lecture will be delivered in Tamil, on "Tamil Poetry, Classical and Modern," the lecturer being Rai Sāhab Sambanda Mudaliar, a man who has devoted his life and his great talents to the uplift of Tamilian drama, both as a playwright and an actor, and one who is sure to be listened to with lively interest and attention. The sixth lecture, the last of the course, will be delivered by Mr. G. S. Arundale on "Psychology and Education," a subject he has made his own.

The National University, scarcely yet born, is thus striving to help in general culture. Another course of Extension lectures has been given at Madanapalle.

* *

The extraordinary enthusiasm with which this movement for National Education has been welcomed proves the existence of a deep and widespread dissatisfaction with the present system of Government *plus* Missionary Education. Much, of course, is due to Mr. Arundale's passionate sympathy with youth and his remarkable genius for organisation. The National Education Week—April 8th to 15th—has "caught on" in a wonderful way, and offers of entertainments, bazars, lucky bags, *et hoc genus omne* are pouring in. Ladies are giving their jewels to a Children's Jewel Fund. A "Self-denial Band" has thousands of members. Seventy-five Indian newspapers are printing a weekly article on Education. And these activities are spread all over the land. People realise that the longed-for Home Rule must be buttressed by a National Education, and the youth of India is on fire with the idea.

* *

My English readers know by name Mr. Gandhi—Mahātmā Gandhi, he is called here—who led the heroic Indians in South Africa, the men and women who went to gaol for the honour of their Motherland and of the sacredness of Indian marriage, Hindū and Muhammadan. Since Mr. and Mrs. Gandhi returned to India, they have devoted themselves especially to the uplift of the poor and the redressal of their grievances. They championed the cause of the unhappy labourers who were in the grip of the planters in an indigo-growing district, and were suffering terrible oppression, and obtained a Commission of Enquiry which is now being followed by legislation. Lately a dispute broke out in Ahmedabad, the mill-workers claiming higher wages, and the mill-owners finally locked out the men. Mr. Gandhi has a

wonderful power of organising the poor into a band of men and women who hold together through all difficulties; he inspires them with his own spirit of quiet resistance to wrong, passive resistance carried on with perfect order. After a fortnight's lock-out, which both sides desired to end—for Mr. Gandhi's influence preserved good feeling on both sides—things had come to a deadlock. Mr. Gandhi and his wife took the heroic step of vowing to remain without food until agreement was reached. All knew that they would keep their word, and would die rather than break it. The splendid act of sacrifice and the silent suffering did their work on both sides alike, an honourable compromise was reached, the lock-out ended, the men returned to work. A new spirit has entered into the strife of labour and capital—not rioting but sacrifice. Arbitration follows, and both sides will submit to it.

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I was in Ahmedabad while the lock-out was going on, the guest of a mill-owner and the companion of Mr. Gandhi through the day. Not a trace of ill-feeling was to be seen on either side. He and I drove together in the procession, and 15,000 locked-out workers were gathered in a great space through which we passed. The spirit of peace brooded over all, though the men and women were hungry and the mill-owners were losing lakhs of rupees. It was a glorious demonstration of spiritual power, and the struggle has ended peacefully, with an honourable compromise, thanks to these two noble souls, who threw their lives into the gulf of separation and closed it.

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* *

Another silent struggle is going on, this time between agricultural peasants and the Government officials. In 400 out of 500 villages in a district the crops have failed, and remission of the land-tax should be made. Remission was refused; passive resistance was adopted; payment of the

tax was suspended. The officials cannot seize the land and sell it, for there are no purchasers. The peasants stand together in a solid body, immovable, not a coward among them.

* * *

It will be seen that things in India are moving fast. Western people may find it difficult to understand, this quiet acceptance of suffering by masses of people as a weapon against oppression, the use of a spiritual instead of a physical weapon. But, as I have often pointed out, the "ignorance of the masses" is ignorance from the western viewpoint. They have their own culture, a knowledge of the laws of life; to them, God is a reality in His relation to man, and reliance on Divine Justice is an instinct. "When the poor cry and there is none to help them, then the rod of Divine punishment falls." "The tears of the weak undermine the throne of Kings." That is the teaching which every villager has received and assimilated, and the power of Mahātmā Gandhi lies in his spirituality, his power of *tapas*, which appeal to the deepest instincts of the peasantry. Not very long ago, an angry police officer threatened a Yogī with imprisonment, the Yogī being respected as a Home Rule propagandist. "What does it matter to me where you put me?" was the quiet answer. "I can do my work anywhere." The present political movement has its roots in spirituality, and those roots none can pluck up. The West does not yet realise that Indians, from prince to peasant, are a far more highly developed race than their descendants in Europe. As an acute observer once said: The Indian seems to be indifferent and lethargic, because the things about him are to him not worth while; when his will is once aroused, it is a will of steel, unbreakable. That will is being aroused all over India, and it will not let go until India is free to hammer out her own future in her own way. But India can only be aroused by a

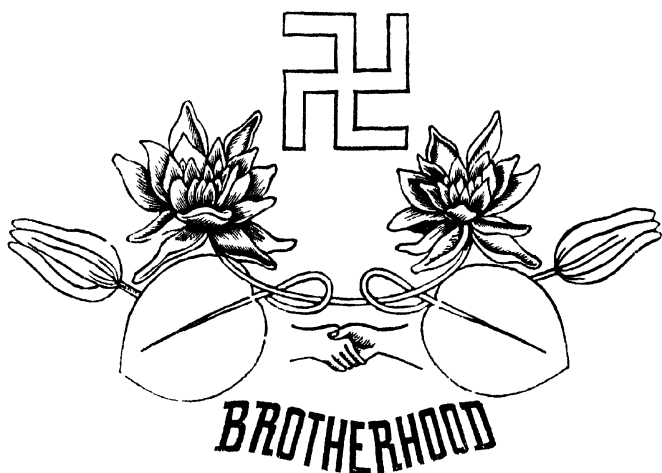
great Ideal, not by the toys of office. That is why she has sprung to her feet at the call of Liberty, of the Motherland.

* * *

The Woman's Movement is spreading everywhere, and I can scarcely visit any place without being asked to address a women's meeting. Its path is rendered easier in India by the fact that it seeks to recover a position only lately lost. Instead of gaining one not before possessed. The position of women in ancient India was a high one, and it continued to be high until English education divided men and women, introducing a new culture and a new outlook on life which she did not share. Public life was carried on in a language she did not know, and a wall of separation was built up between the home and the outer interests.

* * *

We have sent over to England, from the All-India Home Rule League, five of our members, to proclaim India's determination to be free, and to ask for British Labour's co-operation in the struggle to win Liberty. For the sake of India, Britain and the Empire, it is necessary that India and Britain should be closely bound together as equal comrades. How many homes in England would to-day not have been left desolate, if India had been a Self-Governing Dominion, ready to send out her millions to weight the scale of victory for the Allies. How many precious lives would have been saved, how many children would not have been orphaned, if Britain had stood for Liberty within her own Empire, and had not been a house divided against itself.



THE RECONSTRUCTION OF RUSSIAN HANDICRAFTS

By A. L. POGOSKY

NO one will question the word "reconstruction". It is everywhere, on everybody's lips, in everybody's heart and mind. The man in the street knows it and has already grasped the necessity of it. We all see and feel that something has gone wrong with our life, and try to find in our hearts the key to solve the burning question. This quest did not come all of a sudden. It has lingered in the minds of the few whose karma has brought them into contact with the many movements of this reconstruction work during the last score of years.

As a rule a human being is brought to new attempts of improvement through suffering. Famine was the spring for this kind of progressive activity in Russia. Famine was

suffering, and not only to the ones who had nothing to eat, but also to those who had to look upon the famine-stricken peasants. Some were aghast before this catastrophe. Some tried to share it and impose upon themselves an artificial famine. But this was no help. Others began to make the first steps towards an organisation of labour in quarters where it had never been applied as yet. A plunge into these waters soon revealed much more than these venturesome people bargained for. A great vista of endless use and beauty met their opening eyes, and Russia's Revival of Peasant Industries was started and became a far and wide movement, always growing, always revealing new sides of beauty, new talents and gifts of the peasantry.

There was a time when beautiful work was done in Russia not merely for earning money by it, but because of the great joy of artistic work, because it is right that every work should be done beautifully. It belongs to an epoch when land was yet plentiful. Every man had enough land to work upon. If the communal fields were beginning to be insufficient, there were yet vast forests in the North and endless prairies in the South. The villagers often went out with their women and children for weeks at a time to conquer these new fields, cut and carted the lumber in winter, and cultivated the freed land into fields in spring.

In some parts of North Russia, for instance in the Province of Archangel, even now the forests are free to the peasants. They may cut as many trees as they need; so plentiful is the natural supply of wood and so difficult the ways of transportation, that the administration of the "Crown Domains" finds no profit in utilising the lumber. Not so the peasants of the villages scattered in these cold, thinly populated regions of Russia. I speak of the land lying due north of Petrograd and still further to the White Sea, a sea that closes its waters from October till May, and

accumulates mountains of ice on the shores and far into the sea itself.

I have travelled in these parts of Russia; and, after leaving the steamer in the White Sea, at some little port, thirty miles from the shore, at the mouth of the river Suma—a name hardly known to educated Russians—I had to go two hundred and thirty miles with horses, in order to reach a little town on the shore of a big lake. This road is called the Czar's road, because Peter the Great dragged his ships here from the sea to the lake (from which he had a free waterway to Petersburg). In his time there was no road at all, as there were too few people to travel by it; he had to cut his way inch by inch.

When I went through it some eighteen years ago, I found the road quite deserted. Not a single cart or traveller, either by horse or on foot, not a single village on the way, except the relay stations. The scenery was beautiful. The Suma rolled through a very rocky land, sometimes squeezed between high rocks, or forming a free and wide sheet of blue, clear water in a dale with the greenest of shores bordered with wild forests. A wonderful peace reigned there, which speaks to me, even after these eighteen years, as an unforgettable memory. I thought how strange it was that the Petersburg people preferred to take expensive trips to Germany and France, seeking rest after the winter in town, and never know what a haven of rest and beauty they have quite close, if they only take a little river-steamer trip north.

I went through an endless avenue cut through the dense forest, the edge of which presented a chaos of overturned trees—magnificent silver birches or pines, fallen and rotting, overgrown with young, green bushes and foliage. It was plain that no one here would care to lift a fallen tree, while he could cut as many fresh trees as he fancied. And I have been in houses of peasants in this district, where I sat on beautiful

home-made birch-wood chairs and sofas or quaint benches of true peasant style, and the host told me smilingly that he cut the birches for them some thirty years ago and let the logs season for ten to fifteen years first, then engaged for a winter a skilful cabinet-maker, making the following terms: if the first chair made would stand the test of being thrown out of the window of the third story, he would consider it good enough and the cabinet-maker could go on making the whole of the house furniture.

Thus, in those far-away days, when the hours of work were not counted and did not represent so many shillings and pence, work was a sacred thing. Each kind of work required certain conveniences, certain appropriate seasons, sometimes the co-operation of neighbours. (I would not undertake to say that the various phases of work did not correspond to the life of the stars and the solstices.) It was always begun with a prayer.

In winter, when snow lies on the fields, when all the domestic animals are in the stable for many, many months, when they require constant attention, when the northern day shrinks to a few hours, the men use the light hours for cutting and carting wood in the forest or carting hay and straw from the reserves: women naturally do all the work at home, prepare food for man and beast, fetch water from the communal well, and attend to many other duties. At such a season, the spinning seems the easiest work to do, for the future, lighter days. It is so easy to take up or leave the distaff. The old women especially seem never to part with it, whether they tend the children or tell them fairy-tales, or lull a baby to sleep, swinging the cradle with the foot and spinning all the time, having the whole of the housekeeping under their knowing eyes. Even in the evening, when peasants sit up till midnight with their work, the cheap lamps do not give enough light to attempt more elaborate work, and women

continue spinning for many winter months. The little girls who have reached the age of six or seven years are also taken in hand and taught spinning, while the boys of this age begin to learn a man's work—tending cattle, running messages, or plaiting bast-shoes and baskets.

Then spring brings new hope and new light. During Lent, the weaving loom is brought into the hut. Some of the spinning is now made into warp, which the peasants usually spread along the three walls of the house. Also the woof is wound on the spools ready for the shuttle. A deal of thinking goes on among the women. They sort the spun flax and wool carefully and decide which will be used for the best linen and woollens to give to the growing-up bride, which of it must be made into a durable cloth for the grown-up workers, which for the women and children. They know all this thoroughly. Some of the spun thread goes to the local indigo dyer to be made blue.

Then the weaver, one of the younger women, perhaps the eldest daughter-in-law, takes her seat at the loom and, as everybody knows how important it is that she should make all the linen required, no one disturbs her from the loom and she goes on merrily, humming a song, often singing beautifully to the rhythm of the loom. The weaving is usually finished before Easter Sunday, in order to remove the loom and have room for the festivities taking place about Easter time. The next week after Easter Week, then, would be the best time to bleach the linen. If one travels about this time, one can see every paddock full of unrolled linen put out to bleach in the sun.

Now the sun shines at its best and there is plenty of light; the days are long and everywhere one can see diligent hands and heads bent over various kinds of work: drawn-thread, embroidery, lace, plain sewing. The girls are embroidering for their dowry: shirts, aprons and towels, enough to last through

all their married life and enough to give as presents to nearly every one who attends the wedding. A great deal of fine bead-work is done ; some is for neck-wear, some will make the head-wear very pretty, hanging down the neck from the cap, and with two streamers over the ears down to the breast—one would say, in quite the Egyptian style. There are many traditional devices for these fairy-like garments, and I do not believe the modern, expensive way of dressing has yet given to the women anything so quaint and fairy-like as some of the ancient Russian costumes. (I say Russian, because I know it better ; but every time I see any other national dress in a museum or in a private collection, I am quite ready to see its beauty far beyond the modern wear with all its facilities.)

I started to speak of ancient, good work, moved to it by the modern attitude to work, both of those who work and of those who employ the worker. Indeed it is like assisting at a sinful deed. One cannot help thinking of the purity of the foregoing epoch ; one cannot help dreaming or even forming plans to turn the degradation into purer and more beautiful forms ; and it seems to me that the hour has come, and one need not feel any more alone in this planning for good.

I write these lines in India—the land of beautiful work *par excellence*. Everything I see speaks to me the same language : beautiful, incomparable work of years gone by, and a strong infusion of ugly machine-work and degradation of technique and designs, a real transformation scene of beautiful colouring receding fast before the overpowering, violent, unhealthy, chemical and mineral dyes, which, I am afraid, have already succeeded in perverting the artistic colour taste of the Indian majority.

I trust there are some who grieve for this, some who feel the ugliness of the new, modern wares, because it is like a false sound that haunts the ear and robs one of peace and contentment. To those few I like

to speak from heart to heart, to tell them of my experiences in this rough field. I cannot help thinking that such a skill, such a perfection as India has reached in olden times, will be used up again for far greater work of beauty. Some great spirit will lead its country to a new glory; but if we do nothing but expect this with folded arms, this leadership cannot manifest. There is a great deal to do to prepare for His coming

Being a Russian, I certainly would not dream of making plans of work for India, but I believe I could serve my unknown friends in India by telling them of my Russian experiences of the last twenty-five years of such work of revival and reconstruction. I may not say that to-day all the beautiful work has disappeared in Russia. It begins to do so where the railway has done its levelling work, but there are yet two-thirds of Russia still far from a railway station, and there, if one takes the trouble to go by horse, one yet finds mediæval corners, full of beauty.

I find my workers in all stages of this process of demolition. When they come to get work from me, dressed in their traditional garments, my work is very easy and pleasant indeed. They know how to do beautiful stitchery, though each locality has its own name for a stitch or a pattern; but, making the girl's own sleeve or apron a nice and convenient object lesson, we get to understand each other at once. Of course I introduce my own material, as the peasants nowadays have nothing but shop materials. I cut it myself, I select my own coloured threads, and I have only to explain how the local pattern must be applied to something that is made for town, perchance for the world's capital—London itself. In such fortunate places, I try to draw out all their artistic judgment, trying not to enforce my own ideas and ways. It is sometimes a real treat to hear these women talk of their craft, illiterate though they may be.

In other places I find that the peasants have "civilised themselves out" of traditions, and wear bright cotton goods made up mostly by local tailoresses, who, with the blessings of the Singer machine, have adopted all the fag ends of modern trade. Cheapness is the main principle. These peasants wear rubber goloshes and parasols, and the girl must have a watch in her dowry. At first sight one despairs of doing anything among them, and one is ready to think them too far gone in the wrong direction. But it is wonderful how good work reconstructs a human being. At first they learn to do good work because they need the earnings; later they take pleasure in it. Then some powers wake in them; imagination begins to suggest new refinement; and I have often seen love waking up in such souls, love for those who bring some little light into their colourless life.

The written history describes the "beginning" of village industries in Russia as having arisen some thirty years ago, and it introduced a new name for it. In fact it is as old as peasantship itself, but it remained undiscovered until these industries became an object of commerce and export. Before this, townspeople seemed to ignore the question of where things came from. The weekly markets in every village and town were always full of peasant industries, from boats and carriages, wheels and sledges, down to buttons and hooks and eyes; from woollen and linen cloth down to felt hats, sold by merchants for Vienna hats. There were villages and whole districts containing thousands of villages specialising in one or another industry in winter time; some were house-builders, some blacksmiths, cutlers or felt boot workers; some made wheels or barrels, pottery, shoes, boots, harness—all sorts of commodities. In olden times there was very little that the peasant need have bought in a shop, the nearest market was his field of exchange. Even the serfdom did not affect this activity, and an owner of serfs was very pleased to have artisans, as

he could make such a skilful worker pay an appointed tax, and on these terms the men were allowed to work for whom they pleased and even live in large towns far away from the estate.

When, in 1861, the serfs became emancipated, every peasant, every boy, however young, received a share of land from the proprietor, which he had to pay off to the Government by yearly instalments. The Government advanced this money to the landowner, who, by the way, did as little know how to manage money wisely as his former peasant-serf, used as he was to get his income "in kind," and having, as a rule, very little cash. This arrangement seemed satisfactory enough at first. But with the increase of population the share became smaller and smaller, and soon became insufficient to support a family. The requirements, on the other hand, became more numerous; the peasant had a new order of things coming into his life: schools, doctors, hospitals, roads and various other new things to care and pay for. Famine became a periodical occurrence, and then the winter industries became a dire necessity.

When the towns had to support famine-stricken districts numbering a score of millions, they soon understood that it could not be done by money alone, and that some wise thoughts and organisation were needed. Thus the great movement of townspeople helping the villagers was started, depots for selling peasant industries were opened in large towns and, after a good deal of mistake and trouble, it has now become an established, national fact. Very detailed statistics were taken; a great many specimens from every locality were collected and instructors appointed; and industrial schools and workshops were opened in villages. There is even a special bank established for the supplying of groups of workers with money for buying the raw materials. Now, during the war, this ready organisation has been speedily turned into ammunition work, and the peasants make boots and harness and sandbags and various metal-work. On these lines

a great deal of good may be done; and if failures have come, they have not come from the workers, but from the ignorant leaders.

There is a great difference between doing some beautiful work for one's own use and manufactured "goods". Here lies the great danger of degradation. When the work ceases to be an expression of one's soul, when there is no contact with the other man or woman who will use this piece of work, but a middleman, whose only aim is to make as much money as possible out of it, the element of love recedes and often changes into hatred for the one who degrades one's best principles. It is a bitter thing to do wrong, to know that what you are doing is downright bad, and required to be so for the sake of cheapness. In this way the best work was lost to the world in general and to every country in particular.

When the townspeople came to the aid of the villagers, with the best possible wishes, but without experience and knowledge, the danger I have been speaking of manifested itself very clearly to some who had artistic feeling; but remained unnoticeable to others who in their ignorance went on with great energy to build industrial schools in the villages, ignoring the skill and the traditions of work which were, one may say, yet warm and living among the peasants, introducing meaningless patterns, mostly German, machine-made material and chemical dyes, and tried to imitate as much as possible the evenness and the "fineness" of machine-work. It was indeed kept as an ideal in the Government weaving schools. The "seasons" for certain work were ignored and made fun of.

In the peasant budget one weaver weaves in a few weeks what has been spun for the whole, long winter by all the family, perhaps by five or six women and little girls. Now no one thought of spinning; and, as a new, quick loom was introduced, and weaving was made a separate industry, machine-spun thread came to be used as a matter of course.

The results met these ignorant teachers' approval: the cloth looked exactly like the machine-made. It was very much like teaching special people to reap by hand, never thinking of how the field may be cultivated and sown. In other words, it created workers whose earnings had to be supported artificially. There is a great deal more to say about weaving, its beauty and its place in the agricultural world, also of the fitness in each separate country of appropriate materials; but I shall have to pass this subject by. I hope the reason of the decay of beautiful weaving, after this unwise "help" of the townspeople, is now clear to a certain extent.

The same result followed the efforts of the leaders of the Village Industries in all other branches of handicrafts. Some good was done by collecting the peasant embroideries, drawn-thread work, lace, costumes, leather-work, metal-work, and many others, which otherwise would have disappeared in a very short time. The old patterns and stitches were reproduced, but, alas, on fine machine-linen and with machine-made threads, dyed with chemical, German dyes; yet it pleased the eyes of the ignorant and they continued to "improve" the various crafts. The more energy they put into it, the more detrimental was the result. It was difficult to break the self-sufficiency of "learned" and "educated" artists and artisans, who thought themselves much superior to the traditional workers, in fact everybody deemed himself able to teach; no one wanted to learn. Learn from the illiterate peasant?—the idea!

All these ideas gradually became more and more clear to me, when I took the work in hand some twenty-five years ago. And I saw that there was a great reconstruction work before me—and this against the public taste, against the desire of the leaders of the movement. From day to day I tried, first, to weed out the "foreign" influences, then to bring in bit by bit the old traditions and find means to introduce the real materials. Only one thing guided me in this up-hill work,

and this was—reverence. At the time I did not understand, as I do now, that every feature of beauty was more than human expression, that it was a fragment of the Great Leader's own plan, given to the Aryan race at the beginning, to be worked out through its long evolution. How could I, not being a Theosophist then? But in some way the hidden purity and beauty of every fragment, untouched by "civilisation," just as I found it in the treasures I set myself to collect and study, made all my being bow in reverence, made me keen to follow its true indications. Therefore I soon detected the "weeds" which could not help coming up, even in the work that went through my own hands.

For a good many years before this, the idea of true pigments, made of plants, flowers, roots and barks, took hold of me, and I collected various recipes of vegetable dyeing from old housewives, old books, and verbal instructions of old peasant women. When I came face to face with the main defect of modern art work, and had to repeat these misfits myself, the idea of vegetable dyeing became a necessity, a *sine qua non* of good work. Little by little I began to experiment, and some twelve years ago I opened my first dyeing establishment. One of my daughters entered into the work with heart and soul. I need not say it was a difficult thing to do, as the art of dyeing practised some thirty to forty years before this in many corners of Russia had left no trace whatever, and the hands of these faithful workers went to rest long ago. Even the indigo dyeing, which played a prominent rôle in every Russian village, was already perverted. The German artificial indigo penetrated every country place; it was cheaper and easier to handle. In fact anyone could become a dyer without former experience. I have some old pieces of the old indigo and of the new artificial one. The old piece, though worn to holes, retains a beautiful blue, in fact the more it is washed, the better becomes the blue. If you hold

a piece like this against the sun, and allow the sun to shine through, you seem to see the blueness of the sky with its deep, penetrating note. The artificial indigo, after several washings (very few washings indeed), shows only a dirty, bluish colour, seems to have no vitality about it, looks downright ugly. The goods of this artificial dye were in the hands of clever, well-paid agents, and were spread so well that very soon there were hardly any indigo dyers who could not be tempted by the new "powder indigo". So we established our own indigo-tank, and my daughter worked it herself, mixing the deep tank with an oar. I believe she was the first woman who managed a tank; as a rule this is always done by men. Our pigments were very simple, and some of them could be secured easily if we paid attention to the various seasons. Birch-leaves, yellow daisies, cashew-nuts, red madder, onion skins, heather, barks of many trees, gall-nut and many other things found their way to the store over our dyeing house. It was a treat to see the various coloured skeins of threads drying about in the yard.

From this hour the embroideries, and later on the stuffs which we used for the embroideries, became quite enchanting. There was such a strength in them and such a beauty. People who did not know anything about the process of dyeing admired them immensely (though I am not prepared to say that if they knew how much trouble such a beginning brought, they would follow my lead). Artists invariably were entranced with the "life" colours, and many made friends with us. Seeing in studios and art-schools how they painted backgrounds from pieces of shop material in a wrong colour, I could not help myself, and gave them some real stuffs which had life in them. I often wonder how people deluded by artificial things seem to enjoy them (pianolas, gramophones, essences of flavouring in foods, perfumes made of coal-tar, etc., etc.). It seems that once one has taken the path of artificiality,

there is no end of delusion. One loses the right use of the senses.

Another grave error was in making the peasants work on too fine material. It was detrimental to the eyesight and made the work look machine-made. The play of the woven threads, and the added stitches in harmony with these threads, is a thing of beauty, however fine or coarse the hand-spun threads are. A great evil, too, is the spread of wrong patterns. Some of this evil can be attributed to some of the German soap-manufacturers. They wrap every piece of soap in a sheet of cross-stitch patterns, said to be Russian, but really German in their origin. The perversion of the traditional patterns is now almost too far gone, and very few know how to discern the real from the imported. Even educated Russian ladies believed in this imitation being of a real Russian character, and this cross-stitch work not only spread in Russia as such, not only now forms the foundation of peasant garment decorations, but was even introduced under the name of Russian Embroideries in Paris and London. Thus a vile, cheap delusion spreads under a false name, while the beautiful work is hidden, unreverenced, and disappearing fast under the sway of ignorance.

The older a piece of embroidery is, the richer it is in stitches and pattern, the more one finds ancient symbols which bring a message from the ancient world. We find the idea of duality, trinity, immortality, expressed in many pieces of work. The great symbol of the Swastika is found often in weaving and embroidery, drawn-thread work or metal-work. So is the Tree of Life. The two peacocks, standing with heads turned to a tree in the middle, are seen more often than anything else. In some old, elaborate pieces of drawn-thread work I found temples and a road towards them, with flags marking the road. These were the Eastern praying-flags. The praying-wheels are also often found, and in silver-work

one comes across pendants with obliterated words (of prayer) which were meant to take the prayer up with every motion of the pendant. These symbols surely come to Russia from India. We very often have pomegranates embroidered on the towel-ends; certain it is that the Russian peasants never saw pomegranates in their own country, but have brought and preserved this relic of a symbol through thousands of years from their cradles.

The demolition of national treasures is going on in every country at the present time. In some, their old industries have already been thrown so far back that they seem to be beyond redeeming. Some still have all the elements of tradition, craftsmanship and innate beauty, though the levelling influence of machine-work and machine-thought is already over them, playing havoc with the old traditions; yet still there is artistic skill in some of the workers and some artistic feeling in the hearts of the few who do not allow themselves to become demoralised by the modern degradation. In these countries wonders may yet be achieved if men and women put into the work of reconstruction their love and their service.

A. L. Pogosky

SOME REFLECTIONS ON ART AND HUMAN EXPRESSION

By EDGAR H. WILKINS, M B.

ART is a mode of expression representing emotion in human life, and has the direct object of giving pleasure. The artistic value of the events and circumstances represented in a work of art lies in their richness in pleasurable emotion, in their power as thought-pictures to arouse pleasurable emotion in the imagination of the beholder. The question as to which emotions are pleasurable and which are painful depends on the constitution of the individual concerned, and is a matter of deeper psychology and metaphysics, into which it is not the object of this paper to enter. At the outset I will state clearly this definition of Art, as being the representation of emotional phases of human life, the experiencing of which emotions in the imagination is pleasant, and that this emotion-pleasure is the primary and professed purpose of Art.¹

An equally important aspect of Art is Beauty; and it may be disputed that the object of Art is the representation of Beauty. But on closer examination the Beautiful is seen to be that which gives pleasure through the senses; and in practice we limit the epithet of beautiful mainly to those objects which give pleasure through the senses of sight and hearing. The recognition of Beauty as a factor in Art is, then,

¹ Throughout this paper I have followed Bhagavan Das in his work on the nature of emotion and its relation to Art, as given in his book *The Science of the Emotions*

no refutation of our statement that the giving of pleasure is its object.

There are two factors in Art, namely, the emotion-ideas expressed, and the purely sensuous beauty of the expression. This second factor is a necessary one, as it is only through one or other of the organs of sense that expression can be communicated from one person to another; and, as I have said, the senses of vision and hearing are those mainly used in the appreciation of Art. In the expression of Art every human faculty is brought into activity. The senses of smell and taste alone do not appear to have any share in what is truly named Art, though sensuous pleasure is appreciated through them. The reason of this is that these latter senses do not readily express ideas, and it is the expression of ideas conveying emotion which is the function of Art.

Emotion-idea is the essence of Art, and sensuous beauty is the essence of its expression. As we cannot on the physical plane dissociate Art from artistic expression, these two elements are invariably combined. When I use the word "sensuous" in this connection I do not of course mean anything relating to sensuality, but merely that which appertains to, or is appreciated by the senses.

It is the object of this paper to unify and classify the various arts, the different modes of artistic expression, showing their relation to each other and to the essential nature of Art as I have described it. A recognition of the idea and the sensuous elements is essential to an understanding of this classification.

We will consider music, for instance. To the average mind music does not express ideas; perhaps the most that music conveys to the ordinary person is a more or less vaguely defined mood, as is indicated by the terms lively, mournful, martial, and so on, applied to pieces of music. The beauty of the sound and rhythm is the predominant element, the enjoyment derived through the sense of hearing—a sensuous

appreciation quite distinct from, and usually without any intelligent understanding of, the ideas which the music represents. The very fact that most people can appreciate moods in music is proof of its nature as an art according to our definition, as a mood is nothing more than a milder and more prolonged emotion. We might say that music is a language of the few, unintelligently admired by the many.

Music, then, is an example of an art in which the sensuous beauty of the expression is predominant. If we take prose literature, the novel for instance, we have an example of an art in which the idea, the meaning, is the all-important element, and beauty of expression, although very necessary to convey that meaning, is subordinate to it. In painting we have the two elements about equally prominent, the beauty of form and colour, and the beauty of the idea expressed by them. In artistic expression we use the different human faculties singly and in various combinations, and it is according to the faculty or combination of faculties used in each case, that we name it poetry, drama, painting, music, or another of the arts. Art is one, as is human life; but the arts are many, according as human life expresses itself through different and distinct organs of expression.

Prose literature is a written language detailing portions of human life; and the value of the literature is the emotion-value of the particular phase of human life presented. The form of the expression, the words and idioms used, the ornaments of speech and style, may have a beauty of their own apart from their meaning—or apparently so—but are necessary to convey the emotion-ideas which, reproduced in the consciousness of the reader, give him the enjoyment of reading. I might say here that beauty of form is entirely dependent upon the beauty of the idea of which it is the expression, although the admirer of the form may not be conscious of any idea within it. This is

a matter of metaphysics, and I will not do more than mention it here.

What I have said of prose literature is true whether it be fiction, history, or biography, and to a certain extent also in the case of scientific matter. The latter belongs more properly to the cognitive consciousness, being a record of facts and cognitions, and the emotion element is almost completely submerged.¹ But in all scientific writings there is a latent emotional element, as is seen in the consideration that the aim of Science is to contribute to the pleasure of human life, that all true human pleasure inheres in the relation of human beings to each other, and that this relationship in respect of the resulting pleasures and pains is the basis of emotion. It is stretching the point, however, to regard Science as a branch of Art; I merely include it for the sake of completeness.

The essential truth of literature, and its value as an art, lies in its trueness to life, in the accuracy with which its emotion-pictures represent phases of the emotion-consciousness of the nation or race by which the literature was produced. The truth of literature—indeed of any art—considered as art only, has nothing whatever to do with the question of whether the happenings depicted actually occurred. In art we record thoughts and events, whether actual or fictitious, as a medium to express phases of emotion. It is not correct to include Science in Art, for the simple reason that the immediate object of science is to cognise what happens in the realm of facts; whereas the immediate object of Art is to cognise what happens in the realm of emotion without regard to actual facts. It is true, however, that every single subject merges into every other subject, and when sufficiently expanded, even along its own lines, comes finally to include

¹ In life as we know it there are three modes, three aspects of consciousness (i) thought or cognition, (ii) desire or emotion, (iii) effort or action. By the first we know or perceive, according to our perception we desire, and the desire impels us to action. To these three, cognition, desire and action, correspond Science, Art and Craft respectively.

all other subjects ; and from this point of view Science and Art come into mutual coincidence. Art is the science of emotion, and Science is the art of knowledge. The soul of Art is emotion, just as the soul of Science is knowledge ; and the object of both is to enhance the pleasure of life.

I must come back to my original purpose of classifying the arts, not as anything separate from each other, but rather as aspects of a unity. I have shown the two elements in art : the emotion presented to the consciousness, and the medium of expression presented to the senses ; that they are mutually dependent, but receive different degrees of appreciation according to the nature of the medium and the understanding of the observer.

I have said that prose literature is an art using language as its medium of expression ; the recording of the language is by means of written words which are read by others. Prose literature merges gradually into poetry, which in the form of verse is language enhanced by certain qualities of music, namely those of rhyme and rhythm. Rhyme is tone or quality of sound in words, and rhythm the arrangement of words to fit certain proportionate metrical forms. The chief element in music, that of pitch, has no part in either prose or verse poetry, unless in the human voice reading it aloud. This belongs more properly to the art of elocution, in which the expressive power is enhanced by the use of gesture and attitude of body, the modulation of tone, loudness and pitch of the voice, and the variation of speed of articulation.

Oratory is less an art and more a science or craft, in that it deals with present problems and actual facts of life, and has not as its primary object the giving of pleasure by the arousing of emotion. Here we see plainly the mingling of the elements of Art and Craft, where Art is called in to reinforce the effect of argument and statement of fact. So it is in reality in all human activity, that Science, Art and Craft are

everywhere commingled, as indeed they are impossible of separation—Emotion, Thought and Action, the three aspects of manifested consciousness.

Drama combines human speech with action as well as with scenic representation of circumstance and background. This has been truly said to be the highest art of all, in that it comes nearest to actual life, uses all the powers of human expression, of speech and action, music and colour, dress and landscape and architecture

Music, as I have already shown, has the sensuous element, the beauty of sound, predominant; and the emotion-thought little, if at all, intelligible to the average person. An extremely interesting line of thought is entered upon in a comparison between music and painting. The latter depicts its subject in colour, and the former in sound. Now the vibrations of light—colours being the component elements of light—are infinitely finer and more rapid than those of sound; and, this being so, one would expect the art which uses light vibrations as its medium of expression to be a higher, more flexible, more expressive art than that which uses sound vibrations. But by a general consensus of opinion music is the higher art, and the explanation of this I will endeavour to show.

In painting the artist records, materialises his thought by imprinting colours upon a surface. This done, his work of art is completed. Nothing more remains but for others to view his painting, enjoy the beauty of colour and form, and interpret the emotion-thoughts of which the colour is the embodiment. In the case of the musician he records his composition upon paper, but this record is not the final and completed work of art. It is a visible record of sound, but is not the sound itself. A second artist is needed to translate the visible into the audible, and in this translation the power of human expression is again exercised.

If music were subject to the same limitations as painting, we should have a record of the music which would continually and simultaneously emanate all the sound vibrations of which it was composed, and there would be no place for the instrumental musician who expresses himself in his own rendering of the fixed and stereotyped record. If painting were capable of the same freedom that music enjoys, we should have, no doubt, a fixed record of the colour of which it was composed; but to interpret this record in actual colour vibrations, a second artist would be needed to flash out the lights and colours from his own person, and in doing so express himself, his own rendering of the picture, in the completed work.

The vibrations of light and colour are, it is true, finer and more subtle than those of sound. But our senses and powers of expression of light and sound are so conditioned that all we can do in painting is to make a record of the work, which, once made, remains fixed and mechanically emanates a fixed expression of the artist's conception; whereas in music each individual can emanate from his own body, through his vocal organs, or through an instrument acted upon by his hands, the sound which is the expression of the artist's thought and feeling. We cannot emanate light from our bodies as we can sound. We have no organ for expressing light, although we have the organ for appreciating it. Not having a light-producing organ, we can only use light in artistic expression by means of some artificial device, and such an artificial device is a painting, which automatically, mechanically and without variation reflects the colours which its paints do not absorb from the light that falls upon it. It is the mechanical element in painting which limits it so much, and this is due to the limitation of our power of expression in respect of light and colour.

Music, then, as an art has greater freedom and expressive power in these two respects, namely, the comparatively

subsidiary and unessential part taken by the fixed, mechanical record, and the place taken by each musician in combining his own individuality with that of the composer in giving expression to the composer's work. It may also be that this amenability of music to infinite and subtle variation has developed the auditory power of appreciation to a higher degree of sensitiveness in average humanity, and hence the greater capacity of music, compared with painting, to give pleasure to the majority of people.

Drawing and etching are the same art as painting, but without the colour element, being a study of form in light and shade. Sculpture models the form in three dimensions instead of in two, as in drawing, and has the greater expressive power in being subject to an infinite variation of view-point. Sculpture is rather limited by the difficulty of its construction, and is practically confined to the portrayal of human and animal forms. This is an indication, once more, of the essential concern of art with life, with feeling, with emotion. Sculpture, being thus limited, pointedly selects life-forms as its subject of expression, and does not concern itself with the less directly human aspects of the world, as does painting.

It may be disputed that landscape painting can have no relation to emotion, and that this is a refutation of our idea of art as being a reflector of emotion. But even though the wildest mountain scene or wilderness of nature may bear no mark of man, and contain no human or even animal form, it yet has an implied though unexpressed relation to man; and it is the feeling, the emotion, evoked in man by the landscape, the unconscious placing of himself in relation to that scene, which gives it the essential nature of Art. It might also be said that no human being would paint such a scene, no human being would admire it, had it not some relation to himself, to human life. We might also note the richness of feeling, the pathos, given to a

lonely landscape or a rugged mountain pass by a solitary human figure, a roadway, a ruin, a footprint where man has been.

Pottery, vases, ornaments, plate, and so on—that art which beautifies so many of the common articles of household use, rendering them not only useful but also beautiful, and then fashioning them purely as works of art, for beauty primarily, and not for use—this art, it may be objected, has no relation to emotion. Yet if we consider such words as graceful, dainty, sweet, and so on, as applied to such objects, we shall see that they are looked upon as expressing moods or qualities—qualities of feeling, of emotion. But the emotional element is not prominent as in the case of music, and is eclipsed by the beauty of the form.

It may be asked: How does form express feeling? How does anything inanimate express an idea, unless by an arbitrarily arranged code which is certainly not present in art? This is best answered by another question: Why does a smile express pleasure, and tears sorrow? How do we instinctively understand facial expression even from infancy? This is not an artificial code, but belongs to the Code of Life. We can only say that Life has chosen a certain language, as it were, or symbology, by which to express itself in matter. The “why?” is a metaphysical problem, and I do not know if there is any explanation. Just as the human soul expresses itself by the movements and variations of the physical body, so do human beings appreciate phases of consciousness as being expressed in the shapes and colours of inanimate objects. Every object in the material world is an expression, however limited, however partial and fragmentary, of the Cosmic Consciousness, the One Life, the Divine, indwelling Spirit; and it is the sensing of this Life in matter—in forms, shapes, colours, sounds and movements—which is the secret of expression in Art.

Architecture is a Craft beautified by Art. Architecture may be said to be the embodiment of human emotion in Building. A building, pure and simple, is an embodiment of knowledge and action—the knowledge of materials and forces and the action of the labourers. Architecture brings in the third aspect of consciousness, that of emotion; and expresses it in the style, the proportion, the ornaments of the building. We build for use only; we build for use and beauty both; and we build monuments for beauty and expression of sentiment. A cathedral has a use, but is pre-eminently an expression of devotion, of aspiration, of worship.

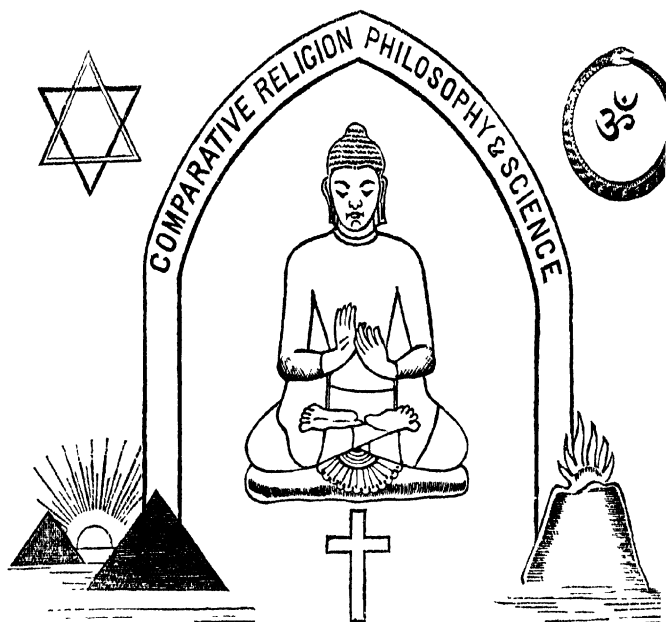
One more method of expressing emotion is by bodily movement, in dancing and calisthenics. This art takes many different forms, some of which can hardly be termed dancing in the accepted use of the word; but they all aim at expressing moods and feelings by movement of body and limb, as in the work of Pavlova, Maud Allan, and others. In that particular kind of dancing, such as waltzing, which is indulged in as a social pastime, the enjoyment consists essentially in engaging in it oneself and not in observing, and each participant becomes himself the artist, the author, the actor. Here may be differentiated the pleasure of the motion, and the pleasure of the mood which the motion conveys, the one sensuous and the other emotional. The emotional factor has, I believe, the greater part to play in rendering dancing so favourite a pastime. This of course is greatly contributed to by the musical accompaniment, the very hearing of waltz music calling up the mood which almost involuntarily throws one into the movement of waltzing. The difficulty of dancing to bad music, the ease and greater pleasure of dancing to good music, is something more than the mere difference between the two pieces considered as music alone. It is the mutual interpretation of the dancing by the music and of the music by the dancing, which so intensifies the pleasure-feeling of the combination.

If it were asked what moods or emotions were expressed or called up in waltzing, I should say those of exhilaration, courtesy and affection, combined with whatever mood may be contributed by the particular music of the accompaniment. These feelings, expressed in the grace of movement and in the partial embrace of partners of opposite sex, rightly give dancing a prominent and approved place in social life. The sexual element is an important though not essential one in contributing to the emotional power of dancing. It is an example of the fact that those emotions of the class of love and affection are possible in their greatest intensity only between those of opposite sexes at our present stage of evolution.¹

I do not claim to have given an exhaustive account of the arts, but have endeavoured to show how they are related to Art in its essence, and the reason of their differentiation ; that each art is not something *sui generis*, incapable of analysis and classification, but is, as it were, a ray of the sun, an expression of Art itself. So also I have suggested that Art is not something *sui generis*, but is an expression of one aspect of the Triplicity of conscious Life ; and that it does not exist only in a separate compartment of its own, but enters, in some degree, into every detail of life, inseparable from the two other aspects, Science and Craft, of this Triplicity. “. . . In all things the Unity in Trinity and the Trinity in Unity are to be worshipped.”

Edgar H. Wilkins

¹ See Bhagavan Das' *Science of the Emotions*.



THE THEOSOPHICAL OUTLOOK ON PROBLEMS OF NATIONAL AND INTERNATIONAL POLITICS¹

By B. P. WADIA

THE subject of this lecture sounds controversial, but I do not think my address will be dragged into the arena of controversy for some time to come. In a way I wish it would form a topic of hot debate, for then it would mean that the world is changing in its views on political problems. We have often heard that Theosophy has nothing to do with

¹ A lecture delivered at the Forty-Second Annual Convention of the Theosophical Society at Calcutta, December, 1917

politics. I do not agree with that view, even when by politics is meant the ordinary discussions of political problems in a country involving strife of parties and all that goes with it. However, I do not think any instructed member of our Society will rule out of court the study and exposition of such problems of politics as I desire to place before you to-day. And I am inclined to believe—I wish I might be wrong—that the world outside the Theosophical Society will pass it by, and deem this lecture as one more quaint outlook of a cranky Theosophist.

I can guarantee more Theosophy than politics in this lecture, but at the outset I would like to make clear two points : first, that what I say embodies my own personal opinion and should not be regarded in any way as authoritative. There is always a danger of individual opinions of prominent Theosophists being taken as tenets or doctrines of the Theosophical Society, and I think it becomes the duty of student after student of the Sacred Science, as he puts the fruits of his study before the Society, to affirm that individual opinions do not narrow the fine, broad platform of our international organisation. The second point is this : I would like you to note that what I say here is the result of the study of an individual brother, with all his limitations of vision and penetration, which he himself might have to throw overboard, as he gains more knowledge or better faculties of research. I should never have dreamt of giving this lecture of my own accord, and so, if I do not satisfy you, please throw the blame on our President who put me down as one of the Convention lecturers this year. Now to my subject.

RELIGION AND POLITICS—A COMPARISON

The first thing I should like to point out is this, that the prevailing view from which the entire range of politics is

observed, is the western and modern one. The way in which the hoary East looked at political problems was different. In these later centuries in which the western world has been influencing, more and more, the thought-atmosphere of our civilisation, the older view of politics has gone out of fashion, is forgotten, is not even considered. Just as the nineteenth century scholars traced the source of religion to superstition and described the evolution of religion from the totem and the fetish to monotheistic phases of thought, so also our political thinkers trace the history of our political evolution from the far-off periods when savage tribes tried their hands at the art of government. The patriarchal family, like the totem in religious thought, is the seed from which the many-branched tree of modern politics has grown. It is said: One Universal God from the totem, our vast political structure from the patriarchal family.

That is not the view that Theosophy takes. Our Society has been instrumental in enabling the world to take a somewhat different view of the origin of Religion and religions. It has not wholly succeeded as yet, but already we have taken a great step, and we find that some of the ablest thinkers of the West are inclined to take our view regarding the evolution of religion. Similarly we may succeed—I think we shall—in helping western civilisation to accept our view regarding theories of Political Science. The Theosophical outlook in matters religious is being accepted very fast nowadays, and I shall not be surprised if our angle of political vision presently finds acceptance in the world of international politics which is steadily emerging before our eyes.¹ It is that Theosophical outlook on political problems, not of any one particular nation, but of humanity as a whole, which is the object I have in

¹ Dr Woodrow Wilson, the great democrat, in his excellent volume *The State* makes reference to kinship—which according to him is a fundamental principle, active in the production of the original State—and Religion (cf. pp 14 and 16), where the origins of Religion and the State are discussed.

view. I will not talk of Home Rule and Communal Representation, or the Russian Revolution and American Trade, or the many and varied problems which are now engaging the attention of politicians and statesmen in different countries. All that I propose to lay before you is a few principles which bring us to the elevated spot from which, as Theosophists, we view, understand and interpret the political progress of communities, nations and races. It is fitting, therefore, to mention here that you should only expect a somewhat disjointed lecture; the sequential flow of idea after idea, linked one to the other—thus presenting a complete picture—is beyond me to-day. I shall endeavour to put before you a few ideas, which appear to me to be principles, which may enable all of us to study further—that is all I can do.

DIVINE GOVERNANCE

Modern civilisation does not yet accept the view of the older world, that the evolution of forms and institutions, and the corresponding unfoldment of souls and principles, takes place according to some definite scheme, divine in origin and mainly superphysical in nature. It does not yet favour the idea that humanity is guided along its path of progress in terms of a well defined plan. The divine governance of the world is regarded as an absurdity by science, and is only made use of by religious folk as a figure of speech to console their minds in times of sorrow or difficulty. For a statesman or a politician, the consideration of divine interference as a factor of practical politics, the consultation of divine schemes and plans as an aid to his everyday work, would be a fantastic notion indeed; any legislator who dared to talk, even vaguely, along such lines, would be shown the way to the nearest lunatic asylum. A man or woman holding such views or

beliefs works in silence and has to keep them private, more or less, if he or she happens to be a politician.

Now that is the first point I would like to put before you. The instructed Theosophist believes or knows that there is a divine scheme according to which progress—sub-human, human, super-human, physical and visible or superphysical and invisible—is taking place.

The scheme of progress, divine in origin, was an object of study to the ancients. The Divine Kings who guided the infant humanity of later Lemurian and Atlantean days, did their magnificent work in terms of that scheme. At the dawn of our Āryan Race, the ancient R̥shis and Yogīs had visions of the Plan, and performed their task accordingly. As man was able to stand alone more and more, as his instinct and mind unfolded their powers in course of time, as his intuitions began to work, according to the dictates of the Plan, physically he was left to himself to build his individuality and advance with the help of his awakened nature. The Readers of the Plan vanish from the pages of history, and when we come to what is now called historical times, the very existence of the Scheme is not referred to. Take the Purāṇas—and the facts of the existence of a scheme, as also the workers of the scheme, are evident; take the later Iranian writings or Greek ones; and we still come across references to the existence of the old Seers and Divine Kings and religious Teachers. But come to modern history, and we have no Scheme and no Divine Helpers who aided mankind on its upward journey. Still later, and the notion of an upward journey becomes non-existent, and only in the latter part of the nineteenth century, because of the writings of Darwin, evolution—only materialistic and bodily—comes into prominence. The happenings of our later days, the many scientific discoveries, the fruits of Spiritualism and Psychological Research, but above all the teachings

put forward by the Theosophical Society, are causing the thought of the world to tend to the idea that there might exist some kind of process or plan or scheme, according to which the entire progress, along many lines, of the whole of mankind has been taking place. The oft-quoted lines of the great Victorian poet, Tennyson, are only an index to the thought of his world which has been groping in the dark to find a better understanding of this ever-moving panorama of evolution. At the beginning of his *In Memoriam* he advises us to let "reverence in us dwell," and at the end, with the help of that reverence, he sings of

One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.

That Divine Event has a political significance which forms part of our study this morning.

THE PLAN AND THE HELPERS

Now that is the first idea to be grasped for the purposes of our lecture. that even the political evolution of humanity is taking place in exact terms of a Divine Plan; further, that that political evolution proceeds along lines to which it is guided by Those who know of the plan. Theosophists must risk the ridicule of the world and affirm that divine helpers exist to-day as in the far-off past, and on Theosophical politicians will devolve the task of familiarising the modern world with the concept that man's political evolution is, fundamentally and in the main, guided by Rājarshis, Manus, Lawgivers, who labour from behind the veil, unknown and unrecognised by the vast majority, but of whose existence and activities some few know even to-day. That, then, is the second idea: divine helpers—masons of the great Architect of the Universe—who build

according to knowledge. The politicians and the statesmen of to-morrow, who will lead an international civilisation from glory to glory till the end of the fifth stage of the vast drama of evolution on our globe, will be men and women who, in an increasing number, will be pupils and disciples of these divine helpers. Some of the great statesmen of to-day are unconsciously led by these helpers to take one step or another; most of the great and significant events of to-day are the outcome of such unrecognised guidance, direction and help. As humanity grows into Justice and Liberty, the hand of the Divine Helper will become visible to an increasing extent, till in the culminating civilisation of our Āryan Race, Gods will walk the earth as of old, and the Golden Age will have returned.

THE FREE MAN

Our next stage is to enquire into the purpose of the divine scheme, as far as human political evolution on this globe is concerned. The purpose of all evolution, according to Theosophy, is to bring man to the realisation of his divinity, not merely latent, but divinity which has become fully patent. Man, by and through the help of evolution, becomes God. knows Himself and His universe, can and does use the Power of His Will, can and does create a universe all His own, which He fills with His Love and guides with His Wisdom. In other words, the purpose of evolution is the unfoldment of man, through the stages of Superman, to that Perfection which is embodied in the shāstraic conception of the Supreme Puruṣha. Man is striving to become a Perfect Individual—free in mind, morals and activities. The purpose of all evolution is to enable him to attain to that exalted status. The various branches of the tree of evolution serve the one purpose—to give man the

necessary shelter while he is engaged in the Herculean labour of growth unto a perfect Individuality.

Bearing this purpose in mind we shall have to study the principles of man's political evolution in the light of Theosophy. The aim of political evolution on our globe seems to me to be the production of the Free Man, who will live and love and labour among Free Men, uninterfered with by State-laws of any kind or description. Our emancipated Free Man has unfolded his divinity to the extent which enables him to understand and apply the laws of his being to his own good, and without injury to anyone else. He does not require the aid of any set of rules or regulations, laws or enactments, made by others; further, the laws of his life, which are the outcome and the manifestation of his unfoldment, however different from those of his neighbour, do not interfere with the latter's existence; our Free Men have different outlooks on life and the world, but each of them, in his individual freedom, living according to his own enlightened conscience and the set of laws and rules which he has made for himself, lives without interfering with or harming his fellow Free Men, whose enlightened consciences have given them their points of view and their outlooks, and who have made for themselves their own sets of rules of conduct and laws of life.

Bearing in mind this purpose of the political evolution of mankind on this globe, we shall endeavour to study the principles which guide that evolution. The production of the Free Man, who lives according to self-made laws, and therefore is self-reliant, is the object of Nature which she strives to attain through the political evolution of humanity. To use the technical Theosophical language, our Free Man is one who has realised the Power of his Ātmā to a certain extent; this realisation has made him find and adopt the law of his being, which law finds expression in his own life. He lives in the

company of other Free Men, who similarly, through ātmic realisations, have found their individual laws of being and life. Imagine a community of men and women who have realised the power of Ātmā, whose individualities therefore have attained freedom of thought and movement, who are detached, each a monarch unto himself, and yet live in harmony because each has lost the power to impose or to wound. The common tie between them all is the self-effort of each to live his life in terms of the laws of his own being—a life of inner richness and reality which receives only one kind of aid from without, *viz.*, in the self-effort of each to gain the view-point of the others. I do not want at this stage to describe the end of political evolution which will flower in this splendid civilisation in the seventh root-race on this our earth. I want just to present the goal to be reached, so that our study of the path to it may be a little facilitated.

THE INDIVIDUAL—THE MAIN FACTOR

Now you will see that the main factor of political evolution is the individual. The family, the tribe, the community, the nation, and their respective theatres of growth—the home, the village, the province, the country, and the institution called the State, common to all, which grows from simplicity to be a complex organism—are all playgrounds for the unfoldment of the individual, are all instruments by whose aid our Free Man will eventually come to birth

In this, once again, we differ in our ideas from the western thinkers and exponents of Political Science. The evolution of the state, the growth of political institutions, cannot be studied by itself without any reference to the individual. In the study of the institution of the family in the home, or the tribe in the village, the individuals who are the component parts

form the most important factors. In this materialistic age, a scientific medical man hardly takes into account, when he is consulted about the bodily ailments of a man, the influence on the disease of that man's emotions and thoughts or of the play of his soul-forces. Similarly our political doctors of modern times have divested the study of political institutions of its most important factor, the individual, and concern themselves mainly with rules and laws which affect their environment, and which the evolving individuals bring into existence at different stages of their life-journeys. This is the great obstacle; at least I have found it to be so, in my study of the western political writers; in their splendid expositions they take us away from realities into concepts which are removed from living, human interest. Also their expositions do not take account of the fact that the individuals who formed the original, simple state of the family once, are exactly the same individuals who, as they go on unfolding their powers, form the more complex states of the village or the nation; that family ties and blood relationships evolve into communal and racial bonds, and that the war between country and country is not to be traced merely to feuds between family and family, or tribe and tribe, but the causes thereof have to be looked for elsewhere, *viz.*, in the individuals whose warring propensities are the outcome of insufficient soul development. Now a whole volume could be written on this theme, but it is sufficient for me to make a passing reference and go on.

You will see immediately from this, that family, tribe, country—in other words the state, the ever-growing, complex state—is not of primary but secondary importance. The individual, as he evolves, leaves behind him these institutions. They are not created by him, however great a share he may have contributed in building them up. It is all very well

for our western political doctors to trace the state to the family, but who brought the family into being? And who indicated to the ignorant savage, who was nothing more than an embodiment of barbaric instincts, how to live harmoniously the state-life of family or tribe? I know that it is said that these savage ancestors of ours instinctively evolved the laws of family life, etc.; however, I am not here to prove the error in the theories which are now accepted, but rather to give the Theosophical outlook on these problems.

Aristotle, who is still in many respects regarded as the greatest authority on the problems of political science, traces the origin of the state to the household. Plato of old, and Seeley of modern times, concede the great part the individual plays in the formation and evolution of the state, and yet they all seem to overlook the fact that the state exists for the purpose of the individual. Of course the whole problem is thrown back to the original sin of Materialism, which denies the divinity of men and things, and refuses to see the hand of God in evolution.

THE STATE—ARCHETYPAL AND OTHERS

The state at its different stages of evolution is an institution which we come across in our study of the divine scheme. The state is an archetype of the world of Spirit; the state is an Idea, in the sense Plato used that word; the state is a concept—*arūpa*, formless, as Theosophists would say. That archetype bursts into many shapes in the world of matter, just as many triangles burst from the archetypal triangle; that state-Idea is the womb of all states, large and small, political or religious, autocratic or bureaucratic or democratic, family and tribe and nation states; that *arūpa* state is like Professor Owen's strange archetypal mammal, made up of all the

states of which we are aware, and of those of which we do not yet know.¹

¹ Of the various western political thinkers, the late Professor Seeley has lines of reasoning which often come near to the ancient and Theosophical thought. Thus, for example, on the idea of the archetypal state, we find some cognate thoughts in his *Introduction to Political Science* (pp 16-18)

"The division of mankind into states is of vast importance, first, because of its universality, secondly, because of its intensity and the momentous consequences it has had. When I speak of its universality I admit that I stretch considerably the meaning commonly given to the word state. In the Greek or Roman, or in the European sense of the word, the state has been and is by no means universal, on the contrary, it is somewhat rare among mankind. But we want some one word to denote the large corporation, larger than the family yet usually connected with the family, whatever form it may assume, and the word state is the only word which can be made to serve this purpose. Sometimes it would be better called a tribe or clan, sometimes a church or religion, but whatever we call it the phenomenon is very universal. Almost everywhere men conceive themselves as belonging to some large corporation.

"They conceive themselves too as belonging to it for life and death, they conceive that in case of need this corporation may make unlimited demands upon them, they conceive that they are bound, if called upon, to die for it.

"Hence most interesting and memorable results follow from the existence of these great corporations. In the first place, the growth and development of the corporations themselves, the various forms they assume, the various phases they pass through, then the interaction of these corporations upon each other, the wars they wage, the treaties they conclude, all the phenomena of conquest and federation, then again the infinite efforts produced upon the individual by belonging to such a corporation, those infinite efforts which we sum up in the single, expressive word civilisation, here, you see, is a field of speculation almost boundless, for it includes almost all that is memorable in the history of mankind, and yet it is all directly produced by the fact that human beings almost everywhere belong to states.

"This peculiar human phenomenon then, the state in the largest acceptance of the word, distinct from the family though not unconnected with it, distinct also from the nation though sometimes roughly coinciding with it, is the subject of political science. Or, since the distinctive characteristic of the state, wherever it appears, is that it makes use of the arrangement or contrivance called government, we may say that this science deals with government as political economy deals with wealth, as biology deals with life, as algebra deals with numbers, as geometry deals with space and magnitude."

The divine origin of the state is acknowledged by the *Mahābhārata*

"In the early years of the Kṛta-Yuga, there was no sovereignty, no king, no government, no ruler. All men used to protect one another righteously. [This is the age and regime of Perfection of Innocence with which all phases of evolution begin, as indicated by H. P. B. in her monumental works—B P W.] After some time, however, they found the task of righteously protecting each other painful. Error began to assail their hearts. Having become subject to error, the perceptions of men became clouded, and, as a consequence, their virtues began to decline. Love of acquisition got hold of them, and they became covetous. When they had become subject to covetousness, another passion, namely wrath, soon possessed their minds. Once subject to wrath,

The manifestations of that archetypal, formless state which exists in the realm of Spirit, are to be found in the world of matter. The archetypal state is thus projected for the purposes of affording playgrounds to the individuals who are evolving on this earth; even these projections are more or less sorted out and a few particular ones are assigned to our globe, and we will come across others on other planets when we quit this theatre of strife. This projection we can study when we study the divine plan, and by studying the sorting process we come to know of the divine helpers and co-operators who work at the plan.

This brings us to the idea that the fundamental principle of human political evolution on this globe is the state, in which man lives and by whose aid he evolves. In this, at any rate, eastern and western political thinkers are at one, though they differ as to the relative importance and value of the individual and the state, the genesis of the latter, and the impression the former leaves thereon. In their definitions they are as the poles asunder. However, it is not my task to-day to describe the beliefs and opinions of western and eastern political

they lost all consideration of what ought to be done and what should be avoided. Thus, unrestrained licence set in. Men began to do what they liked and to utter what they chose. All distinctions between virtue and vice came to an end. When such confusion possessed the souls of men, the knowledge of the Supreme Being disappeared, and with the disappearance of the highest knowledge, righteousness was utterly lost. The gods were then overcome with grief and fear, and approached Brahmā for protection and advice. Brahmā then created by a fiat of his will a son named Virājas. This son, born of the energy of Brahmā, was made the ruler of the world" (Shānti Parva, *Mahābhārata*)

Compare this with Milton's view in his *Tenure of Kings and Magistrates*, where he says that all men were born free, that wrong sprang up through Adam's sin, and that to avert their own complete destruction, men agreed "by common league to bind each other from mutual injury and jointly to defend themselves against any that gave disturbance to such agreement."

In the *Mahābhārata*, the origin of the science of politics is given in Shānti Parva (Section 59), where it is named Dandaniṭi, and it is described as divine in source. Students of esoteric lore may study this section with great profit to gain light on the subject.

savants ; I want to confine myself to obtaining a Theosophical outlook on the subject of the state, its origin, purpose and function, and concomitant problems pertaining to human political evolution.

B. P. Wadia

(To be concluded)

SUPPLICATION

Nature ! I am kneeling down before Thee.
Be Thou my guide.
I ask the winds and the green trees to teach me
To be their child.

Take me with you, oh breath of Nature ! onward
Into the Soul that gives you life and bliss,
Into the stars and the great night around them
That gathers all in silent dark embrace.

Teach me ! oh vast and fathomless deep spaces,
Teach me ! oh light, radiating endless life.
Pour in my breast a love that like a desert
Lies shadeless in thy rays and boundless in thy love.

MELLINE D'ASBECK

DANCING IN INDIA

By M. B. KOLATKAR, B.A., LL.B.

THE writer of this article knows neither the art, nor the science of dancing; yet he ventures to write on this interesting subject as the Muse of dance has received so little attention. Laymen have to undertake the work of regeneration until the masters of theory and practice are induced to shed light on this ancient art.

The subject is treated here under the following headings: 1. The origin. 2. The science and principles of dancing, as gathered from a few Samskr̥t books. 3 The past history of dancing. 4. Its present. 5. Its causes of decay and the possibilities of its revival. 6. Its future and its ideal. The treatment has necessarily to be superficial, for it cannot be made exhaustive within the space of a short article.

1. Origin.—The origin of dancing is lost in obscurity. It must have existed from the time that man learnt acting with face, body or limbs. When it was first systematised, we do not know. The earliest book on the subject is *Nāṭya Shāstra*, by the Sage Bharat̥, who must have existed some centuries before the Christian era, as his name is often referred to in the dramas of Kālidāsa as well as in the Purāṇas.

The Samskr̥t writers on this subject trace the art to Brahmā, who taught it to Bharat̥. The Sage Bharat̥ then taught it to other Ṛṣhis from whom it was received by mankind.

Bharat̥, with the aid of the Gandharvas and Apsaras (Heavenly Musicians and Dancers), gave a performance before Shiva who, remembering his own dance, taught it to Tāṇḍu,

his disciple, and asked him to initiate Bharat into it. This dance was called Tāṇḍava, and was heroic and manly. Shiva taught another style of dancing to Pārvaṭī. It is called Lasya, and is more gentle, love-inspiring and tender. Pārvaṭī gave it to Uṣhā, from whom the Gopis learnt. Some others say that Brahmā created the fifth Veda, the Nāṭya, that of Drama, to suit the Kali age.

2. The science and principles of Nartana (dancing and acting).—Nartana is a branch of the science of music (Saṅgīta), which is divided into (1) Vocal (Gīta), (2) Instrumental (Vāḍya), and (3) Nartana, or dancing and acting. Nartana is again subdivided into Drama and Poetry (Nāṭya), or acting with language, with limbs, with ornaments and with natural modifications of the body, such as perspiration through fear. Nṛṭya, or the dance proper, consists of gesticulations with limbs only, to express changes in states of the mind (Bhāva). Nṛṭṭa consists of gesticulations of limbs without an attempt to create any such state (Bhāva). It is also described as a dance regulated by Tāla and Laya, devoid of the expression of any sentiment or any Bhāva. Some consider Tāṇḍava and Lasya to be distinct styles.

As we are going to deal with dancing, i.e., Nṛṭya and Nṛṭṭa, it is necessary to consider what is meant by Bhāva. Drama, as well as dancing, is expected to produce on the minds of the spectators the sentiments which are the result of the states of mind or body (Bhāva) induced by the dance. There are nine permanent (Sthāyī) states, with thirty-three temporary ones. The permanent are : (1) Desire for any object (Rati). (2) Laughter (Hāsa). (3) Sorrow (Shoka). (4) Resentment of injurious treatment (Krodha). (5) High-Mindedness (Utsāha). (6) Bhaya, or fear of reproach. (7) Aversion (Jugupsā). (8) Wonder (Vismaya). (9) Peace (Shānti).

Bhāvas are again differentiated as Vibhāvas (preliminary conditions which lead to the state), Aumbhāvas, the result of

the states of the mind, and Sāṭwīkabhāvas, the involuntary expression of the same, such as tears, palpitation, etc. The meaning will become clear by taking as example, idleness. Idleness is one of the temporary Bhāvas; it has for Vibhāva, weariness, for Aumbhāva, tardy motion, and for Sāṭwīka, yawning.

In dancing, these states or Bhāvas are to be expressed by motions (Abhinaya) of the body. The body is divided into limbs, minor limbs, and subordinate limbs, from the point of view of their use in dancing. The limbs to be used in dancing are six: head, hands, chest, flanks loins, and feet. The subordinate limbs are: neck, arms, back, abdomen, thighs, shanks, knees. The minor limbs are: eyes, pupils, brows, cheeks, breath of the nostrils, lips, teeth, tongue, mouth and chin. The limbs, with the minor and subordinate ones, can take various positions or movements. The head can have 19 different postures, the hands 50, chest 5, loins 5, feet 13, neck 9, arms 16, abdomen 4, knees 7, eyes 8, eyebrows 7, cheeks 6, nose 6, breath 9, lips 10, tongue 6, mouth 6, chin 8, pupils 9, eyelids 9, teeth 8. Only such positions of the limbs are to be used to express the desired sentiments. We need not go into the details of the different actions, permutations and combinations of the above. The other elements which come into dancing, and on which the variations depend, are: Ṭāla and Laya, Gaṭi—gait, Shabda—word, Swara—note, Gītā—song, and the accompanying instruments.

Ṭāla and Laya.—Ṭāla means the beating of time by the clapping of hands, Laya signifies the stream of time that runs through a piece, from the instant of its adoption to that when it is dropped. When Laya is measured in uniformity to Chhandas, or symmetrical arrangements of Mātrās which form the ground-work of Ṭāla, it is called Ṭāla. Ṭāla follows Chhanda or metre.

Four Mātrās form the unit of measurement (*History of Hindū Music*). There are one hundred and twenty Ṭālas.

Laya is of three kinds: *Ḍruṭa*—quick, *Maḍhyama*—middle, *Vilambiṭa*—slow.

According to the *Tālas* are the divisions of the dances, such as *Adruṭal*, *Ekaṭāli*, *Jhampā*, *Macuha*, and so on. Dances can be also based on the different songs sung. They may be similarly divided according to the notes of the song. The gesticulations for each swara, or note, are fixed, and any song with its main and subordinate notes can, apart from the meaning of it, be danced on the principle of *Swaras*. According to the sound of the drum or any other instrument will also be the variations in dances. I also think that there can be different dances based on melody, or *Rāga*. Each *Rāga* is shown to have a form, and to express that form would, I think, mean also a dance of the *Rāga*. To make the point clear we shall take an example—the *Bande Mātaram* song, or “The Milkmaid”.

There would be one kind of dance when the movements of the limbs are made to express the meaning of the song.

There would be a different dance altogether to express the *Swaras* or notes of the dance, each note having been represented in certain definite movements of the body.

There would be another kind when the melody (रग) in which the song is sung is considered.

There would be a fourth kind according to the measure of time used.

There will be a fifth variety when the gait in which the song is to be danced is considered, whether it is to be in the deer or *Mṛga* gait, or any other.

There would be the sixth according to the sound produced by the drum which accompanies the singing

There may also be used different gaits in dances. There are about ten gaits mentioned those of the swan, deer, wagtail, the sun, fish, horse, or elephant.

The object of dancing is not only amusement, but the cultivation of certain qualities such as wit, steadfastness,

balance. It also removes from the mind all anxieties, physical pains and other miseries. It gains for the man who follows it the four objects of life: Dharma—righteous conduct, Artha—prosperity, Kāma—fulfilment of desires, Mokṣha—salvation. Whichever of these objects is desired, that he obtains.

There is not much said on the subject of the dancing-hall. It should be spacious and elegant, covered over by variegated awnings supported by richly decorated pillars, hung with garlands. The master of the house should sit in the middle; on the left, the inmates of the private apartments; on the right, the ministers. The house is to be built as a triangle, or as a square, or like a cave. Halls where the public could go, do not appear to have existed.

There are about one hundred books in Sanskr̥t on Saṅgīta, of which *Nāṭyashāstra*, *Saṅgīta Ratnākar*, *Saṅgīta Damodar*, *Saṅgīta Nārāyaṇa* and *Rāga Vibodha* are important. What has been mentioned above is an interpretation by the writer of what is said in *Nāṭya Shāstra*, *Saṅgīta Ratnākar*, *Saṅgīta-sāra-Saṅgraha*. The chief difficulty in interpreting the art of dancing lies in the technical language used in the books. It is interesting to note that quite recently a commentary on the *Nāṭya Shāstra* of Bharata has been found. It was till now without any commentary, the text even not being complete. The above will show fairly well the exhaustive treatment by the authors, and the systematisation of the science of dancing. It could not have happened unless the art, as it was practised, had reached a very high stage of development.

3. The past history of dancing is given chiefly to show that dancing has long been practised in India, both by men and women, who did not consider it to be undignified to dance. The second object is to point out to those who believe that there was not and is not much of this science in India, that the art was developed long ago. Dancing was a common form of

amusement among the ancient Āryans of the vedic times. The dancing was generally in the open air (*Rgveda*, 52, 12.) Men and women both used to dance. There were professional dancers and performances of dancing women with brochured garments. Men dancers, with breasts adorned with gold, performed war-dances. There were group-dances in which anyone took part, as the Gods are said to have stood linked hand in hand, and kicked up in dancing the atoms which form the world. There appear to have been religious dances as well, since these dancing Gods have been called Yatis, possibly devotees.

The dance in those days was a dance of joy and laughter of a people full of life. ("We have gone forth dancing for laughter," *A.V.*) The accompaniments of the dance appear to have been the drum, the lute, the flute and hand-clapping. ("A lute-player, a hand-clapper, a flutist—these for dance; for pleasure, a musician.") The pole dance appears to have been another form of dance common amongst them. These and many other passages from the Vedas show that the people were fond of dancing and that it was a source of great amusement to them.

After the vedic period, when we come to the purāṇic times, we find that the kings and their consorts took part in dancing. There are innumerable references to the science of Nāṭya in the *Agn. Mārkaṇḍeya, Vishnu* and *Bhāgwaṭ Purāṇas*. Shiva is considered as extremely fond of dancing. He is called Nartana Priya (fond of dance). As we have seen before, it was to Pārvaṭī that he taught the tender form of the dance called Lasya. Kāli, another name for Shakti, is said to have danced the "terrible dance" when she killed the demon. Indra, the chief of the Devas, is supposed to have sixty-four Gandharvas and Apsaras skilled in music and heavenly dance. Chitrasenā is considered to be the tutor of dancing. At Indra's court she taught Arjuna the dance to perfection.

Arjuna was taught the whole art of dancing. "O Son of Kuntī, learn then music and dancing of Chitrāsena, unrivalled in music and dance." Arjuna practised among Gandharvas, having learned various kinds of dancing. When Arjuna and other Pāṇdavas went to the court of Virāta, incognito, he went as a dancing-master. "I will also instruct the women of Virāta's palace in singing and delightful modes of dancing." He says to Virāta: "I am proficient in dance and will be dancing-master to the maidens." The king then tested him in dancing and said: "Instruct my daughter and those like her in dance."

The following were considered to be the expert singers and dancers of his court: Chritachi, Menaka, Rambha, Purva-chitti, Swayamprabhā, Ūrvasi, Misrakeshi, Dandagami, Gopālī, Chitrāsena.

The above passages show that princes and princesses knew singing and dancing, and it was considered an accomplishment to know these arts. There were dancing halls built for this purpose. It was in the dancing hall that Arjuna taught Uṭṭara, the daughter of King Virāta, to dance and to sing.

It appears from a dialogue between Arjuna and Draupadī that a dancing-master was not held in high estimation, and that some sciences were considered to be superior to others. The superior arts give a status to men which a teacher of an art like dancing could not reach. The decline of the art had thus begun. That dancing as a science must have advanced a great deal more than in the times of the Vedas, that it was learnt by people of rank and position, is true; but it was as an art that they studied and practised, it was as an accomplishment that they mastered the principles. It was not for the joy of dancing, for the joy of life, that the people in the times of the Purāṇas sang and danced, as they did in the times of the Vedas.

In pre-Buddhic as well as post-Buddhic literature there are a great many references to dancing. In the times of Kālīdāsa

and Bāṇa, the science of drama, music, and poetry had reached a very high stage. In the *Kādambarī* of Bāṇa, Chandraṛpida is shown to have learned dancing and music. The gradual deterioration had set in, as a class of dancers and singers had sprung up who, in a way, held an inferior position in the social scale. In order to restore it to its original greatness, there arose a form in which the young Śrī Kṛṣṇa danced in company with the Gopīs. It was the great Rāsa dance. It was a dance of the melody of love, wherein all the Gopīs lost the sense of separateness. It was a divine dance in which divine beings took part. A description of it is given in the *Vishnu Purāna* and in the *Bhāgwaṭ*. It is most poetically described in the *Prema Sāgar*. Kṛṣṇa began to play on the Murali. The Gopīs, when they heard the musical call of their beloved Kṛṣṇa, lost all knowledge of what they were doing and ran to the banks of the Jumna. Some had half finished their food, some had put on their ornaments on one hand and forgotten to put them on the other. Each desired to dance with Kṛṣṇa the beautiful. Kṛṣṇa at last assumed as many forms as there were Gopīs. Then began the Rāsa dance.

Here, intermediate, danced a cowherdess (Gopi); there, intermediate, the son of Nanda, like dense clouds; and on all sides between them the flashing lightning; Kṛṣṇa of the dark-blue hue and the fair girls of Braj.

At that time Brahmā, Rudra, Indra, and all other deities and celestial musicians, together with their wives, beholding the bliss of the circular dance, were through joy raining flowers; such was the concert of musical modes and airs that even the winds and waters ceased to move; the moon poured down nectar. Meanwhile the night advanced, and six months passed away, and from that time the night of Brahmā.

In these words Mr. E. B. Eastwick describes the dance

Such was the beautiful dance, it restored divinity to the dance of the times. Since that time, literature and the arts became full of the music of love. Manly music, manly dancing gave way before this subtle influence of the more tender, more gentle feelings of devotion and of love. Gradually the art passed into the hands of the voluptuous, who made it effeminate.

From this time onwards things remained as they were till the Muhammadans came, when the style of the Persian music influenced the pure Rāgas of the early times.

In the time of Akbar, with the advent of the Muhammadans, a new element was introduced. To the Hindū mind Religion and Art do not exist in separate compartments. The Muhammadan idea of culture was entirely different. To him these divisions existed. Being of a temperament more luxurious than the Hindū, the division into classes of the paid dancer arose in the art of dance. In the religious dances of the Hindūs the people used to mix, and even now mix a great deal; but the new caste of the Muhammadans could not get into the religious dance at all, with the result that the Muhammadans had to become a class by themselves, taking to dance and music disconnected with the religious life of the people. Dancing as a social factor lost its position.

Aiyeen Akberi, by Abul Fazal, gives a chapter on music and dancing, mentioning the names of the principal musicians at the court of Akbar, from which we are able to judge of the state of these arts. In those days respectable men and women learned to sing and dance. The *Aiyeen* says about the Akhārā of private singing and dancing:

This is an entertainment given at night by great people to their own families. The performers are generally women of the house who are instructed by proper people. A set consists of four dancers, four singers, and four others who play the Tal with two Pukawej, two Owpunk, one Rebab, one Junter (stringed instruments of percussion, and drums), and two who stand by with torches. They are for the most part instructed by Nutwah "dancers".

There are different classes of singers and dancers mentioned. We shall select a few of them only.

The Nutwah dance, with graceful motions and singing and playing upon the Pukawej, Rebab and Tal.

Sezdehtaly—in which one of the women plays at once upon the thirteen pair of Tal, placing them upon her wrists,

the back of the hands, elbows, shoulders, the back of the neck, and on the breast.

Kirtaneya are Brahmin boys dressed as women, who sing the praises of Kṛṣṇa.

Bhugleyeh.—Their songs are the same as the last, but they change their dresses and are great mimics.

Bhunweyeh (Bhavaiya)—They dance in a surprising manner within the compass of a brass dish called Thalee.

Bhend.—They sing and represent different animals.

Kanjari.—The men play and the women dance.

Nut (Nata).—They play on the Dehl and Tal, dance upon the rope, and throw themselves into strange postures.

Behrupes (Jugglers).—They are so dexterous that they will seem to cut a man in pieces and join him up again.

In this we do not find any description of rural and other dances. For the history of such dances a search will have to be made in contemporary literature. The instruments used in accompanying the dance are given as practically those which are still in existence.

4. Its present.—If we now turn to the present time we shall find the different castes of dancers, but there are not many who know the theory and practice of dancing. The dances of the present day can be divided into rural and non-rural, professional and non-professional. Most of the rural dances are danced singly or collectively at certain seasons of the year. At the time of harvest, on days of festival, the people in the villages joyously engage themselves in simple dances of various kinds. The Devadāsīs of Madras and the Muralis of Bombay dance the religious dances. There are also the devil dances and the dances of ecstasy, like the Dervish dance, where men and women by continuous dancing raise themselves into a sort of ecstasy, when they are supposed to be able to divine the future. The Gondhalis of Bombay are a class of people who dance in honour of the

Goddess Bhavāni. There are the war dances of the Bhils of Khandesh. There used to be some dancing in dramatic performances, especially when dramas of Rāma and Siṭā, or of purāṇic stories, were acted on the stage.

We give below some of the rural dances as described by Mr. A. H. Fox-Strangways:

They next arranged themselves in a close-packed circle for dancing, with Raima [the name of a man] sometimes in the middle. In the second dance they linked their hands behind each other's backs, in the third they broke from the circular into a serpentine movement and looked like a section of a giant centipede crawling about. The interesting point in the dancing was the treatment of the blank beat (Khālī). Another dance was in slow tripleted seven rhythm.

The next was by turning a large circle with a distance of two feet. They adopted a stealthy, crouching step, all eyeing the centre to a four rhythm. The next dance was in three rhythm, six beats. There were wedding dances and a funeral dance, nine men facing another row of nine and advancing as they retreat and *vice versa*, with linked arms.

He describes the Cuttak dance:

About a hundred grouped themselves in a double circle round a bonfire. They advanced towards and retreated from the fire with swoopings, punctuated by sudden crouchings, twistings and pirouetings, waving their arms with handkerchiefs in their hands, sometimes pausing suddenly by bringing one leg sharply to the ground. Later on some picked dancers substituted swords for handkerchiefs, then two swords, one in each hand, and one man dangling a third sword held in his teeth by the sword-knot.

The description of these dances is given here because it is often seen that the principle postures and movements are based on certain actions of the limbs common both to ordinary as well as to advanced dancing. Apart from these rural dances there are the professional dances. They are mostly now done by Muhammadan Nautch girls, who are expected to dance in accordance with the rules of dance.

The chief castes of dancers at present are: Kathaka—a respectable class of musicians and dancers for giving instruction, Ramjana—a Hindū caste teaching music and dancing, Dharhī, Kavalant, Mirasi, Gauntarin, Paowariya, Bhagatiya.

5. Its causes of decay and the possibilities of its revival.—Like other sciences and arts, this art has deteriorated a great deal and is still going down. It would not be out of place to consider a few of the main causes which have contributed to this decline. The foremost is the loss of its divinity. The masters of art in olden times used to retire into solitude and study in the company of nature the secrets of arts, and the kings, as well as the wealthy who loved art more than their kingship and wealth, followed them to the jungle to understand and to learn. All this underwent a total change. The artist, instead of living for his art, lived for himself. He thus fell from his independence, from his ideal, and became merely a seller of his wares. When they were required to serve their rulers with not very high ideals, they had to stoop down to satisfy their masters.

The second cause which contributed not a little to this decline was the separation of theory and practice. During the earlier ages of Hindusthān, music as well as dancing was cultivated by philosophers and by men eminent in literature and art. All life was considered divine, and to be an excellent musician or a perfect dancer was in no way inferior to being a poet or a philosopher or a king. When, however, the artificial distinctions of considering one branch of divine knowledge as superior to another sprang up, the theorists, the men of intellect and thinking, followed their own idea irrespective of the practice. Gradually, the inferior arts passed into the hands of lower and lower castes who did not know how to build a theory, though they knew the practice. The theorists lost touch with the practice and therefore their theories became defective. Thirdly, for the last one hundred and fifty years the patronage that was formerly given by the rulers has also disappeared. In the West the people patronise the arts; in the East, the kings. At present neither the kings nor the people, with a few exceptions, extend their helping hand to the artists.

Another reason is the inability to show what skill one possesses to its best advantage. It is true that what remains of the art of dancing is mostly among people of both sexes who have no morals, and hence it has been condemned by the Puritan spirit of the people; still, if it is looked at from the standpoint of art, the best among them, in spite of all the disadvantages of the want of a proper setting and proper advertising, might be equal to a stage dancer in point of grace of movement, accuracy of the measure of time and the sentiments expressed. The revival of this art, then, is only possible by first giving it a position of respectability.

Men of light and learning will have seriously to give a thought to this art in order to bring it to its original purity. The theory and practice will have to be more known among the people in general, while the artists themselves will have to be patronised. Unless the art is idealised and systematised it will not have a great future. The science of dancing can be reconstructed by the help of the old books on the subject, aided by old engravings, paintings and sculptures. People in the West, from a study of the postures of the Greeks on their vases, were able to reconstruct the Grecian dances according to their interpretation of the dance; why should it not be possible to do the same in India, when there are so many engravings and old books on the subject?

But the great help and the main source of inspiration should be the book of Nature itself. The gentle movements of the leaves, the sprouting of young trees, can show to the eye of an artist the principle of the dance of nature. The great storms of the sea, the volcanic eruptions, the tidal waves, should teach the motion of destruction and construction existing in nature. A child's hastening to its mother, a faithful dog jumping up to its master with great fondness, the natural, joyous calf running up to the cow, the stealthy motions of a tiger when it follows its prey, should give the proper lesson of

the movement of the limbs in expressing the different emotions. In short, Nature should be the first teacher and not books, whether Eastern or Western.

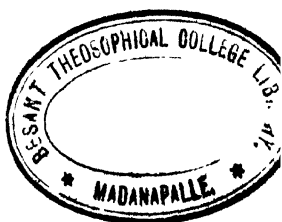
6. Its future and its ideal.—There is a great future before this art, if it expresses the divine motion. A great poet does not stop at drawing a vivid picture in most beautiful language, he produces a great emotion, he inspires a great ideal, a living truth, a truth eternal. He creates a new future, builds a new life, makes the whole life one. Sometimes he divines the future, sometimes he makes the future divine.

If a great painter or sculptor have the power of inspiring and giving these cosmic truths and emotions, if a musician can sense the divine and create divinity, why should dancing not attempt it? Instead of attempting only to please the eye, as it now does, by graceful movements, it should attempt to inspire a great idea, a truth which belongs not to this world or to that, but which is the truth of the cosmos. A dancer genius by his very dance can show the cosmic creation, cosmic preservation, cosmic destruction; what else is the *Tāṇḍava* dance of Shiva, what other meaning can the *Rāsa* dance have, or the dance of *Kāli*? If by language it can be done, if by painting it is possible, if music can accomplish it, the dance which is the poetry of motion should lead us to those heights of imagination and of truth, where the pettinesses of a small world disappear, where art becomes life and life becomes art, where art reaches divinity because it speaks divinity. The great forces of the universe display themselves finally as motion, and the poetry of motion can certainly depict them. As a poet who uses only beautiful language containing no inspiring idea, without any speech of the universe, is only pleasing to the ear; as a good, handsome body without force of divinity is only pleasing to the eye; so is the art of dancing when limited only to graceful movements. It should be the

expression of an idea. Many of the smaller truths, such as that of the soul and its passage through the worlds, can be interpreted by dance.

Word is the expression of thought, the language of motion is the dance. Even as the Logos expresses His emotions and thoughts in motion, so can a dancer interpret in majestic dance the cosmic emotions and thoughts.

M. B. Kolatkar



SPRING

NOT the impenetrable grandeur of the forest rich in vivid blooms of regal poise: not even my own sweet garden with its gleaming sward and golden dust of buttercups, overshadowed by the copper beeches: it was only the end of the street, where a hawthorn put forth its buds, and seeing it, my heart leapt up with a throb of pulsing joy.

Hail! Glad New Life, bursting out upon me thus in joyous fashion! Welcome, little buds! I open also as you do—you to the golden glory of the bright Sun, I to the Glad Life which breaks sun-like upon my soul, steeping it in the mystic light of undeparting days—Life that runs away and hides in its secret places and then, like a naughty child, bursts out upon us laughing.

"Tell me," it cries, "O Wise Man, with the grave face and the wonderful wrinkles, tell me where I was hid."

He shakes his head, confronted by the everlasting Childhood wise beyond his wisdom:

"Little One, I know not where thou wast hid. I only know I love thee, that thou art lovely beyond the measure of words, and without thee, this home of ours would be utterly desolate, and sadder than the deserted nest on winter boughs!"

C.

THE SOLAR PASSOVER

SOME EASTERTIDE REFLECTIONS

By S. JACKSON COLEMAN

NOTHING could exceed the honour paid to Eastertide by the embryonic Christian Church. "The Queen of Days," "The Assembly of Assemblies," "The Feast of Feasts," and "The Crown of Festivals" were only a few of the high-sounding titles by which the early Fathers delighted to embellish it. Research shows that the feast-day probably derived its distinctive appellation from the Saxon goddess Eastre, Ostara or Eoster, whose festival was formerly commemorated on the 1st of May. She is identical with Frigga and has ever been considered the goddess of Spring and of Nature's Resurrection after the long death of winter. After Christianity had been introduced the old Teutons still retained a tender recollection, and, transferring her name to their great Christian feast, utterly refused to have her degraded to the ranks of the demon, like many other divinities of their ancient belief.

By some antiquarians, however, it is presumed that Eoster is a corruption of Astarte, the name under which the Assyrians, Phœnicians, Babylonians, and most of the ancient nations of the East, worshipped the moon, in the same manner as the sun was worshipped by them under the name of Baal. In this connection it may be observed that the death of Adonis was annually mourned of old at Byblus with weeping and

beatings of the breast. Upon the next day he was believed to come again to life and ascend to Heaven in the presence of his worshippers. This festival, from all accounts, occurred in the Spring, and its date appears to have been determined by the discolouration of the River Adonis, the waters of which were reddened by the earth washed down from the mountains at that season. The goddess Ishtar (Astarte), according to Babylonian legend, descends to Hades to fetch the water of life, with which to restore to life the dead Tammuz (or Adonis) at a great mourning ceremony where men and women stood round the funeral pyre of Tammuz lamenting.

The worship of the Saxon goddess Eastre was introduced into England by the Saxons and continued to be observed in many parts of the North of Germany by the kindling of bonfires and numerous other peculiar rites until as late as the beginning of the nineteenth century. The Christian Church in England, in order to proselytise the people, endeavoured in the customary manner to extirpate the old-time rites by associating them with observances of her own.

Our studies in research, however narrow our views, are bound to lead us to the opinion that the primeval worship was pure nature worship. The first gods were quite obviously the sun, the moon, the stars, the dawn, the vault of heaven; and the first prophets were prophets of astronomical events. The brethren of Joseph, who had his famous dream with regard to the twelve stars, as well as the twelve disciples of Christ, typified the twelve constellations of the zodiac or mansions of the sun, and the corresponding twelve months of the year. Man has ever worshipped the fiery orb, and the solar system seems to have been so framed as to illuminate man's deepest promptings and highest aspirations as well as his most intimate and personal experiences. For, as the sun passes at the autumnal equinox into the shorter and darker days, indicating man's deep descent into the death of the

material environment, so at the winter solstice does it emerge into longer and brighter days, precursors of that unique and celestial experience when it finally crosses the equator which bounds it from the Divine. Thus it enters on its spiritual adventure, to be crowned and consummated by union with its Divine source at the longest and brightest day of the summer solstice.

The "birth" of the sun is at the solstice in mid-winter, when the sun, having reached its southernmost destination, commences its return to the north, and is therefore, in the old sun-god myths and allegories, described as "born". This event, at the commencement of our era, occurred on December 25th before the dawn; but, owing to the effects of the precession of the equinoxes, now takes place three or four days earlier. Thus we find the saviour Horus born on that date in Egypt of his virgin mother Isis, who was honoured as the Mother of God, Immaculate Virgin, Star of the Sea. The natural phenomenon, too, was applied in the sphere of theology to the sun-deity Mithra, while the nativities of Hercules, Dionysus (Bacchus), and many another old-time god were celebrated on that appropriate date.

It was as the time of the vernal equinox drew near and the sun approached the equator, that the great struggle between the Powers of Darkness and the Sun-God, who was naturally hailed as the Saviour, was represented as taking place. In crossing the equator the sun forms the Sign of the Cross of the Christian's redemption, gladdening the hearts of Christ's disciples and bringing to them life and light. The Powers of Darkness had only apparently the better of the conflict. For the sun rises triumphantly and conquers. In Judaism, indeed, the conflict and its result were described in olden times as the Passover or the Crossover; in Christianity the two things are distinguished from each other—the Crucifixion and the Resurrection.

The sun has, however, a much larger bearing still upon the Faith than appears at first sight. For students will recognise that its position alters slightly from year to year owing to the effects of precession. Quite apart, therefore, from such ceremonies as the sun-dance and the lighting of bonfires and the like, much importance may be attached to the view about to be expressed. Since about the commencement of our era the sun has been slowly passing through the constellation Pisces, the Fishes; previously to that it was thousands of years in the constellation Aries, the Ram, or male Lamb of God; and before that it was for thousands of years in Taurus, the Bull. It was this fact that caused the Bull to be almost universally venerated in early Biblical times as the symbol of the Sun-God and of the Deity. After some two or three thousand years we find the place of the vernal equinox had visibly passed from Taurus to Aries, and we accordingly find the astronomer-priests introducing the Ram or male Lamb as a sacred animal, and one to be utilised for purposes of sacrifice. Yet later, the place of the conflict between the Sun-God and the Powers of Darkness moved into Pisces. Until the time of Constantine, in fact, the Fish—or two fishes—and not the Cross, was universally regarded as the symbol of Christ. He is never represented as eating any other kind of food than fish, and it is the only kind of animal food permissible upon fast-days, while His Apostles were fishermen by occupation. To give further light upon this subject let us quote from the Fathers of the Church. Tertullian called Christ “our great Fish”; SS. Augustine and Jerome spoke of Him as “the Fish” and ancient Christian tombs contain inscriptions with regard to the “Fish of the Living”; while in a famous inscription the word Fish occurred in the name of Christ four times in the text and once—acrostically—in the initial letters.

The Fathers thought of Christ, of course, as “the righteous Sun,” and of the Devil, with his barbed tail, as the

Scorpion which stings with its tail. Cyril of Jerusalem, addressing the Illuminated, says: "You were first brought into the ante-room of the baptistry and placed toward the West in standing posture, and then commanded to renounce Satan. The West is the place of darkness, and Satan is darkness and his strength is in darkness. For this reason when ye symbolically look towards the West ye renounce the Prince of Darkness" (*De Mysteries*, ii). The Anointed One, in fact, was frequently described in those days as the Orient Light. They were often taught to expectorate towards the Occident to show their detestation of his Adversary, the Prince of Darkness.

Theosophists will not need to be reminded how the early Church transferred the Jewish Sabbath to the first day of the week, which was the day of the Sun (*Dies Solis*) in the Roman calendar. Neither need lengthy reference be made to the fact that the temple had its chief gate towards the East and that the early Christians had a tender regard for the Orient. The worship of the Sun-God was preached throughout the Roman Empire about the same time as Christianity, and Tertullian admitted that the learned in his day considered Mithraism and Christianity identical in all but name. Heliogabalus, in fact, hoped to be able to unite all the inhabitants of Rome in the worship of the Emesne aerolite as an emblem of the Sun. These researches, which are not presented to belittle the Gospel story to the category of myth or legend, but rather to enhance its importance, appear to show how much older is Christianity than the Christ of the Gospels—in a word, the utterance of the Master Himself: "Before Abraham was, I am."

S. Jackson Coleman



DIVINE VERSUS HUMAN JUSTICE

A TALK WITH A CLASS

X

By ANNIE BESANT

IN our consideration of karma there is a case which illustrates how justice is done by the divine law when man-made laws are so unjust. An illegitimate child has no social tie with his father; he has no civil rights, no name, he belongs to no one, he is nobody. While he is an infant there

is a responsibility upon the mother, but none upon the father except where he can be proved, in which case he may be forced to contribute to the cost of maintaining the child. From its infancy the child is branded and suffers all his life long.

From the ordinary standpoint that is the greatest injustice, because the child is not responsible for what the father and mother did, so that he is suffering for a thing over which he had no control at all; he is born for the first time and he is born under a curse from which he can never escape all his life long. Clearly there you have a very serious injustice. That which would be said for the justification of it is that the individual is sacrificed to the State or Society. Marriage and legitimate descent being of value to Society, the person Society can get at is punished—the illegitimate child. On him falls the penalty, the idea being that unmarried people are very often prevented from having a child by the fear of having this penalty put upon the child. They are thus appealed to through the unborn child.

From the standpoint of karma, injustice is avoided by an individual being guided to that particular birth who has deserved it by his own past. He is born without all these civil rights, with that brand put upon him, through his own life in the past, because he has done some actions (we may not know what particular ones led up to it, without individual research) which make that the inevitable outcome.

That, of course, is where karma comes in. You cannot suffer for another person's fault; you suffer for your own. And so the divine law, through karma, justifies what would otherwise seem unjust.

Another question about which difficulty arises is how people are guided into or kept away from accidents. You cannot suppose that there was any particular arrangement, say, with regard to a person who was killed in a railway

accident; you cannot suppose that everything was arranged beforehand in order that that particular person might be killed. But the real explanation is that that particular person is the one who is guided into the middle of the events; not that they are all arranged for him. It is he that is guided into a mass of circumstances which enable his own individual karma to be carried out; that is, his own deva takes him in hand and just guides him in that particular way.

Let me explain how it might happen in a town like London. Suppose a man is going to a train where there is to be an accident, but that it was not intended that he should go there and be killed. He would be stopped on the way, perhaps by a block in the road. If you look at it from the standpoint that that block is caused for the sake of that one man, then you get into a great many difficulties, because you have to imagine that some hundreds of people are all specially influenced to drive to this particular spot in order that this particular man may be saved. But if you take the fact that there are always blocks in London caused by the crowding of the traffic, then it is an easy thing that his driver should be influenced to drive a way on which a block should stop him. In the working out of karma you have the assistance of a number of superphysical beings, the devas, who are continually concerned with the affairs of men, and who thus take advantage of such situations; and that is the way that the working of the law is adjusted.

Exactly the same principle rules in astrological predictions. People very often make fun of astrology because they say: "Do you suppose that all the planets are put in a particular position in order that So-and-So may be born at a particular moment?" The answer of course is that the planets come naturally into all these particular positions, and the birth of the child is regulated to suit the planets, not that the arrangement of the planets is regulated to suit the child.

Sometimes you will hear people say: "How can astrology and karma both be true?" They are two different ways of putting the same thing. If you can get that conception of the larger plan, in which at any given time a mass of different conditions are going on in different parts of the world or of a neighbourhood, then you will see that all that a deva has to do is what, say, a mother might do with a child: take hold of the child's hand and lead it along a particular path, prevent it falling or let it fall, whichever she may think is best for the child at the moment. That is more the relative position of the two; the deva is in the position of the guardian.

That is the Christian idea of the guardian angel. The guardian angel is attached to the child from birth, looks after him, pushes him here and there so as to suit the particular lessons which he is to receive, and generally acts as an influence which guides him into or away from certain conditions and circumstances. All those, from the standpoint of the East, are kârmic happenings, conditions taken advantage of in order that the individual karma may be worked out.

Again, there is the phrase from the Bible, that the Lord visits the sins of the fathers upon the children unto the third and fourth generation. That is quite literally true, for you can see it clearly in many cases; if, for example, the father is a drunkard, he transmits physically to the child and the grandchild a certain lack of nervous equilibrium, a certain tendency to nervous disturbance, and all the rest of it. That would be very cruel if it were the first birth of the afflicted child, and if it came upon the child without any previous reason in the child's own life.

But it becomes perfectly rational if the child in the past has been a drunkard; he may not have worked off all of that tendency in kâma-loka by the inevitable sufferings that come upon such a person after death. It is true of drunkenness and of any other abnormal physical passion, that the

suffering from it after death is of a very terrible character and makes it far more difficult to get rid of the tendency than if the person had the common sense to fight it during his physical life, when he has a great advantage, and when it is far easier to fight than it is after the physical body has been struck away by death.

Suppose you take such a case. I have known two or three of these, because I have come into contact with several drunkards whose past I looked up because I had to help the people. I mention especially that of a person who had been given very much to excess in drink. He was born into a family of drunkards and inherited their physical disabilities. Yet he had a horror of drink from the time he was a very little child. It made him sick, and if drink was put to his lips by his father or mother, he would push it away; he was disgusted with it.

But he used to dream of drinking, and in his dreams he still suffered from it. This disturbed him very much, because in his physical, waking life he was entirely against it and shrunk from it. He asked why this was. Of course I explained to him that in the first place the disgust came from his experience in kâma-loka after his last death. He had suffered so terribly there, from the craving for drink which could not be satisfied, that it had left impressed upon the permanent atom this horror; so that quite naturally he pushed it away when it came near him in his next birth. He was born with the disabilities from the drunken parents because he had made them for himself. He still felt the inclination to drink which he gratified in his dreams; that was the memory of his past impressed upon the astral body, so that when the control of the mind over the physical body was removed during sleep, he yielded to the thought of drinking. It was quite obvious to tell him: "When you go to sleep determine to yourself that you will not take the drink when it comes before you in your astral life; decide to reject it then, and it will go." That is

what he did, and it happened as I told him, and he finally cleared away that particular karma

We must recognise definitely that the physical karma which we see in an individual is related to some past physical, mental, or moral karma which we may not see; that you cannot separate mental phenomena from material phenomena, and that there is no such thing in our world as an action of consciousness which is unconnected with some form of matter.

The materialists there are entirely right in that part of what they say. They say, you never find mind apart from matter; that is true, you do not. Matter may be subtle, but it is matter none the less. It is made up of atoms; those atoms are aggregated into molecules. Whenever you get a change of mood in consciousness, there is a change of relative arrangement in the particular kind of body or sheath in which that consciousness is working. So far as Science has ever been able to trace this correlation between mind and matter, it has been found to be invariable.

A difficulty at first arose when they began by hypnotic and mesmeric phenomena apparently to get hold of consciousness (as far as they could at all) apart from matter. That is to say (in the hypnotic trance of the deeper kind), when all the matter which they knew about was paralysed and was not answering to stimuli, they still found mental activity. That was perhaps the first great blow which was struck at the whole materialistic hypothesis, because this was irreconcilable with it. In my own experience I may say that was the subject that first made me see that the materialistic hypothesis was insufficient. Not that it was not true as far as it went it was in its series of facts; but I saw that there were facts that it could not explain.

I do not know that there is any better way for a scientific man, who has gone through all the scientific facts and become a materialist, to get out of it, than by the study of hypnotism

mesmerism, and spiritualism. Any one of these will bring him face to face with mental and other phenomena which he cannot explain. That is the easiest way for him to advance, because he has the phenomena and he is not taken away from the region of experiment which is vital to the scientific man. It is no good telling him that he must leave the tools with which he is accustomed to work; he won't leave them. You have to reach him while he is using those tools.

I may feel a little strongly on that point because that is the road I myself came along. I studied Science in its most materialistic stage in the last century. It is very satisfactory as far as it goes, which is a thing which very many people hardly realise who have not studied it, and who have started with and held to the spiritual side.

Take for a moment the materialistic argument, as it was put and proved in those days when physiology first began to make its great impress on psychology. Before then the two sciences had been apart, separated. People had studied physiology; they had also studied psychology; but they never studied them together. Now the eastern view of psychology, as it is normally taught in the East, begins, so to speak, in the air. You don't know where you are. But western psychology begins on the ground, and you never get away from it.

Then began the study of psycho-physiology, and it was that which has led practically to the downfall of materialism in the scientific world as a complete theory of life. The old argument (I might just remind you of it in case you have never gone through it carefully) is based on the physical changes which are correlated with the gradual growth of consciousness from birth to death—a quite definite series. The newly born child is to all intents and purposes unconscious of the cause and place of pain; if a pin runs into him he screams, but so far as any mental phenomena are concerned, they are not there at first.

As the child grows, consciousness begins to show itself, but in an exceedingly inchoate and senseless sort of way. As the growth of the child continues, consciousness becomes more and more definite, and it begins to make relations between things—which is the essence of thought. Then, as these go on, there are certain concurrent changes in the brain. Special cells in the brain (whose action I explained in a previous talk) send out their roots in various directions, and so thought is produced. In the old, materialistic days the origin of thought was expressed in that famous sentence: “The brain secretes thought as the liver secretes bile.”

That was the position, and there was a great deal to uphold it when the growth of the brain was observed. The brains of people dying at different ages were examined; there was found a very clearly marked succession of changes. The brain of a man of great intelligence was found to be very different from the brain of a clown in its convolutions, their direction, quantity, and so on. Then they noticed that wherever there was a physical disturbance there was also a thought disturbance. If a man gets drunk, his thought gets intoxicated at the same time, confused, bewildered, senseless. If his temperature goes up, his thought becomes delirious. If he is knocked on the head, his thought vanishes. Where does it go to? If the man is trepanned, his thought comes back. Gradually, as he gets old and passes into senile decay, the thought also becomes weak and feeble and the second childhood sets in.

If a portion of the brain is taken away, memory also goes; he can't remember; it is a case of aphasia. Take one remarkable instance of that, which is on record (there are a large number but I mention only one of them)· the case of a young workman who was a very decent-living man, courteous in speech—nothing remarkable about him, but a very decent creature altogether. He was working at blasting with

dynamite, when the charge exploded too soon. The iron rod with which he was working was thrown by the force of the explosion through the side of one eyeball, and it went through the front of the brain and out of the other side. One thought that he should have been killed, but he was not. He recovered, but his whole moral character was changed. He became foul-mouthed, profligate, and after a little time he had no character at all; he became an absolutely disreputable, indecent creature.

It is no wonder that scientists marvelled at these phenomena. That is just a striking one that I take from Ferrier, who was a great brain specialist. Can you wonder that people said that a man's character depended upon his brain when, if a piece of iron went through it, his character changed? What stronger proof can you have that a man's moral qualities are the result of the configuration of his brain? It is a difficult question to answer unless you have Theosophy, which explains the whole thing. But when there was no proof from the scientific standpoint that a man survived death, when they found that during his life his changes in character, including his mental and moral character, depended upon the condition of the brain, one could not blame them (or any of us who studied these things) from coming to the conclusion that the thoughts and the brain were causally connected in the fullest possible way.

It was only when one commenced to study dream phenomena, and mesmeric and hypnotic phenomena (which, after all, are only the condition of consciousness in trance, which is a deeper form of sleep), that one began to see that while the scientific induction was true as far as it went, it did not go far enough. We did not have all the facts; it was a true induction on the facts we had. And there lies the weak point of inductive reasoning: it is so difficult to be sure that you have all the facts. If you have not all the facts, then, however perfect

the induction, you may come to a wrong conclusion by virtue of the facts that are left out. If what is called your "universe of discourse" is complete, then your induction is sure. But suppose it is not. suppose there are a great many mental phenomena which, when you come to deal with them, do not come within the limits of those on which your result is founded; then of course it cannot stand; and that is what happened with us.

Dreams were the first to shake it, because the measure of time and of space changes in dreams. At first the psychologists were inclined to think of this as without connection with matter, because it was out of connection with matter as they knew it. And if you have ever gone very carefully into mesmeric and hypnotic phenomena, you will know how extraordinary the results are; how you can have a person either wholly senseless in deep trance, or you can paralyse parts of him and inhibit certain activities when there is no outside sign that they are inhibited. You can make him blind to a particular person in a room when he can see perfectly well everybody else there.

Extraordinary results were obtained in that way; and as they accumulated we had to recast our theory. The question which finally arose was. Do you put them apart from matter because they are apart from the physical matter of the brain, or do you carry on your investigations further into matter and see whether it manifests in other forms than the forms that you normally deal with in the laboratory? That is really the position that you finally come to. Of course, when you develop any form of clairvoyance, you begin to examine all kinds of matter and to solve satisfactorily these perplexing questions.

Science has reached the point where it judges by results, and argues up to other kinds of matter by reasoning, not by experiment; and that is the extraordinary change which has come over the scientific world. Where they used to argue

from experiment they now go beyond experiment and, finding results, they argue up from results to that which produced them ; whereas they used to argue downwards from the things which they discovered to an explanation of new phenomena. It is an immense change in mental attitude ; I have sometimes put it that they now take force for granted because of its results on matter, where they used to deal with matter only and try to discover in that something which caused the results.

Some now are going further , some now are beginning to realise that there may be possibilities of experiment by some inner evolution of man, by keener senses. That, I think, is being to some extent quickened among the more thoughtful of the scientific men of to-day by the observations that we made and called *Occult Chemistry*, several of which have been verified. If you can get even a few observations made years before Science has touched them, and then let Science come slowly up to them in its own way and discover them for itself, and then (metaphorically speaking) throw the book at their heads and say · “ Well, here it was discovered ten years ago,” you make them think.

I don't say that you convince them in this way ; I don't think that they ought to be convinced so easily. You want that they shall find a large number of corroborative data which they will all finally see and thus be convinced. But finding two or three in this way will make them wonder ; it may make them more receptive. Frankly, I do not think they ought to be convinced by our occult investigations, because to their mind there might be other explanations.

Therefore personally I never feel any grudge against the slowness with which scientific men adopt what is really an unproved thing. Their scepticism is very healthy and much more likely in the long run to give a firm foundation on which they can build a proof which will convince the mass of the

people. I don't see why we should want to hurry them and make them jump to conclusions.

All that the clairvoyant ought to hope to do is to act as a kind of signpost for investigation; not at all to resent the repulse or the suggestion that his prior discovery is an accident or a chance or a coincidence. Let him take all that and say: "Well, it may be so." But as you multiply those cases it will convince them; but you must be willing that they should multiply before scientists will be willing to accept them. There is also a certain kind of scientific pride which makes it annoying to them to find that something at which they have just arrived was discovered by clairvoyance some years ago.

It is a widespread human quality, that pride; one does not like another to come along and say "Yes, I knew that years ago." One is apt to resent that. Yet if you feel sure of your own results you do not resent it. The only people who resent things are the people who have a little doubt; and because the repulse strengthens the doubt, they get very angry. That is the position of most religious people; at the bottom of their heart they have a little doubt—now is this true after all? They know they cannot prove some of the religious doctrines about which they are most emphatic, but they don't like to feel they can't prove them. They cling to their religion because of an intuition which they cannot understand, and they are quite right in doing so.

But they get terribly angry when suggestions are made which they see are reasonable; so they lose their temper. If they are in a majority they subject the offending individual to torture, because the one thing to do with him is to shut him up; no matter what happens to him, shut him up. You feel resentful only so long as you doubt. When you are sure, you can take the wiser attitude and say: "There is what I believe; you will find it to be true, but I don't care when you accept it; I know it is true." And you will not feel a bit resentful if

they do not accept it, for you know that ultimately they will come to it.

One must say this of the European scientist : he is pre-eminently honest. I do not mean that he is not prejudiced ; everybody is. Before he is willing to give way he wants more proof than it is quite reasonable that he should have. But that attitude is, after all, very advantageous in helping to establish the truths on such a basis that the mass of the people will accept them

Science is gradually approaching an understanding of the fact that life underlies all forms of matter. It does not yet see, as we do, that spirit and matter, consciousness and matter, are inseparable. That is why, of course, we have this particular Society, the Theosophical Society. It is an affirmation of that great truth that spirit and matter cannot exist apart, except in the Absolute, and there they are unified and not apart

Annie Besant

THE 1910 CROSS IN RELATION TO INDIA

By B. A. ROSS AND C. G. M. ADAM

WE have dealt in *Modern Astrology* for July, August and October, 1917, with the cruciform configuration of the planets on January 11th, 1910; but chiefly in its relationship to the West, or the world in general. The events which have recently taken place in India, obviously of great moment, have led to another study of that wonderful map, pregnant with change and new developments all the world over.

At London, Mars and Saturn were rising, while the luminaries and Uranus were in the mid-heaven, and Neptune was in the nadir; but in India, along a broad belt extending from Madras in the S. E. to the Himalayas in the N. W. (the two foci of Spiritual Force), Neptune was rising close to the cusp of the Ascendant. This is a position of great significance. The next point worthy of attention in the map for India is that Mars and Saturn, the ruling planets of England and India, placed in conjunction in England's sign Aries, were in the mid-heaven. Does not this show the possibility of partnership and co-operation in the New Age which is being born?—England's executive ability (Mars) in conjunction with India's philosophic thought?

That this will be difficult to carry out in action is obvious, on account of the numerous afflictions which these planets receive, from Neptune, Uranus, Jupiter, and the luminaries. We will take the most marked afflictions and deal with each in turn. One of the most important is their opposition to Jupiter. Generally this planet is associated with law and order of the orthodox type. Mr Leo has written about it as follows:

Jupiter gives considerable appreciation of society life and its functions, with a desire for the good opinion of the world and the favour of the great. The native is usually on the "correct" side, and moves with the fashion of the day, is orthodox not only in religious observances but in social customs as well, or at least is careful not to overstep the limits of "good form"—*How to Judge a Nativity*, Part II, p. 65

From this aspect, therefore, we see the possibility of opposition from that class which may be designated as "Jupiterians," as well as the likelihood, if care be not exercised, of hypocrisy and deceit in

government and business relations: the liability of promises being made and not performed. Jupiter stands for Jehovah, the father or guardian, and since he opposes Saturn from the fourth house, he would seem to be frustrating the aspiring efforts of India's planet towards Self-Government. Saturn in the mid-heaven dominates the map, while Jupiter is in the nadir. Hence it is obvious which of the two is likely to prevail ultimately. Whence have the Jupiterians derived their strength hitherto? Is it from the opposition of Mars? If so, does this account for some of the things which have been done under the provisions of the Defence of the Realm Act?

We now return to the aspect of Neptune rising in opposition to the Sun, Moon and Uranus. This Star of the New Era, wonderful, subtle, and all-pervasive, is on the ascendant in the sign Cancer. Here it would seem to demand self-expression through realisation of the Brotherhood of Man, and love of country—the Motherland. But this influence, though exquisite when attained, can only be reached by the most sensitive people—those who are open to the highest emotions, which can best be expressed in physical plane activity by poets, reformers and musicians. Amongst the young boys now growing up in India there should be many who will respond to this influence in Neptune by desiring to help the Mother country, which will lead later to co-operating in the work of reform.

The afflictions of this planet show that these hopes will not be easily attained. The squares and oppositions to four planets and the luminaries promise inevitable delays and obstacles, disappointments and disillusion. If these young people are not fairly dealt with, they may become subject to the lower side of Neptune and be guilty of underhand actions and political intrigues. Rapid extremes of emotion are always possible where this planet is concerned: enthusiasm alternating with depression, wild elation followed by despair. All the possibilities from freedom and Self-Government to revolt and anarchy are comprised in this influence.

That Neptune is one of the most important influences is obvious. It is literally the physical expression of the whole. For the Ascendant is that influence which governs the *physical body, its outlook and inclinations*. Should we not look, therefore, for the World-Teacher to materialise under this influence, and irradiate the love, wisdom, and sympathy which belong to the higher side of Neptune, and to Neptune alone? This seems to give additional confirmation to the idea that Neptune, and not Mercury, is the planet of the Bodhisattva, since Mercury is outside the Cross and makes only one aspect.

The opposition of Neptune to the luminaries and Uranus is difficult to elucidate. There are two possible readings of this aspect: (1) the higher side, which would stand for the spiritual co-operation and guidance of these forces acting from invisible regions and using Neptune as the physical expression or vehicle; and (2) the lower side, which would be a hindering influence. For the seventh house is both the house of partnership and of open enemies. We may therefore be led to expect opposition from certain types of Uranians, those who are out to obtain power or wealth along commercial lines. But since these influences are setting, they will not ultimately be able to thwart the expression of the rising Neptune.

The planets Venus and Mercury are detached from the strife. They seem to escape the Cross, which is typified by the afflictions of all the other planets. Placed in the eighth house in the sign Aquarius, the sign of the coming Age, it would appear that the fruits of the struggle may be gathered by the purification of the physical body, while after death the freed spirit finds the truth. Becoming the divine Hermaphrodite, the true Aquarian may learn to dispense with the dense physical body and continue his evolution in sheaths of subtler matter.

In taking this map, which obviously is one of world importance, it becomes of interest to compare it with the nativities of people who are now prominent in movements of reform. Placed in juxtaposition with the horoscope of Mrs. Besant, there are many points of interest which can be made by those who are fond of comparative studies. To begin with, the mid-heaven is only a few degrees from conjunction with her ascendant, while her own Uranus is exactly on the place of Saturn in the 1910 map; thereby dominating India's ruler and stimulating its latent power into outward expression sooner than would be ordinarily looked for. In acquiring the power of answering to the vibration of Uranus by constant and sustained effort, she is able to superimpose a Uranian influence upon India's Saturn, while absorbing the force of Mars also. In other words she is drawing down the pure Uranian vibration into India and centralising it in her own personality.

If we superimpose her map on that of the Cross, there is much food for thought. Her moon and Jupiter in Cancer, on the Neptune and ascendant of the Cross, reveals her openly expressed sympathy *with the younger generation, and her attempt to guide it away from anarchy and bloodshed.* Jupiter in the fourth house of both horoscopes, with the afflictions each receives, indicates confinement and enforced seclusion at the end of life. Her Neptune and Saturn in the twelfth house

shows this again as a possibility ; while her rising Uranus and Mars indicate that the cause of internment would be through working for an alteration of political status. In placing the oppositions and squares from the same (cardinal) signs of Mrs. Besant's horoscope upon that of the Cross, it can be seen that the one can be absorbed in the other by mutual affinity.

The struggle is shown, and the intense nervous effort sustained through all difficulties, overcoming obstacles ; the final victory, and undying fame in centuries to come. Through the efforts to rise to the heights of this Cross, and all that it means with relation to India, she will find her apotheosis, and may, in centuries to come, hold spiritual sovereignty over this land. By years of study and public work she has earned a position that is unchallenged in India. The first Uranian to come from the West, upon her is focused the loyalty and devotion of thousands, proving that in India it is possible to materialise the old idea of an inspired leader. As Mr. Sutcliffe says, "the internment was a master-stroke, not of men, but of Gods" That the Indians have respected her sacrifices on their behalf is evident by her election to the Presidency of the All-India Congress.

How far her Uranus, placed on the Mars and Saturn in the mid-heaven of the great lunation, can descend from the heights in this life remains to be seen. But that her influence is permanent on India there can be no doubt. When the time is ripe, another may come from the West who, combining Western powers of executive with Eastern philosophy, will continue the work inspired by her spirit. Who knows, but that a line of princes may ultimately lead back to the Initiate rulers of old, the return on the upward arc of evolution ? It may then be possible, before many generations are passed, to see the return of the greater Golden Age—greater, because in the future man shall recognise ability and power when he sees it, and willingly co-operate with such, instead of blindly obeying like a child who does not understand, as was the case in the previous Satya Yuga.

B. A. Ross

C. G. M. Adam

AN ACCOMPLISHED IDEAL

By BESSIE LEO

MR. ALAN LEO left his body and passed to the astral world under the directions of his progressed horoscope. This, and the death figure as well, reveals to a student of Occultism great truths.

Examining this we seem to see the power of the ego ruling his vehicles, transmuting coarser matter in the fire of life's experiences, changing baser metals into Gold, revealing in death as in life that CHARACTER IS DESTINY. Regard the death figure itself; notice the sign Libra ascends, the sign of balance and equilibrium; the sun in the virgin sign Virgo, the sign of great purity. Mr. Leo's chief ideal was purity, which he made a living power in his life. Notice the moon was in the sign Aquarius, the man. You will see sun, moon and ascendant were all in humane signs: the Virgin, the Man, and the Scales, a notable death figure for an occultist. You will also see Venus conjunction Mercury were rising at death in the sign Libra, trine to Jupiter in Gemini on the cusp of the ninth house, the house of the Guru; thus he would get into touch with his Master very quickly. The trine of the moon in Aquarius in the fourth house to these planets shows the purity of the etheric body, the moon ruling the etheric, and the quick regaining of consciousness.

An occultist, well known to many, told Mr. Leo in India that his individual ray was Venus, so he passed out in his own vibrations of that hour. The moon in Aquarius is typical of the life just closed, denoting the profound student of human nature and helper of humanity, and it defines his work in the future on Uranian lines, the moon being typical of the personality, in the new astrological Age which will come at the close of the century. The foregoing is extremely significant, for the death figure of an occultist is the great key to his next birth map, and Uranus and Venus will prove potent influences in his next nativity.

Mr. Leo passed out in what occultists term the bright fortnight of the Moon, in which all uplifting spiritual influences are potent, while

the forces which hinder and delay evolution are strongest in the dark fortnight.

Mr. Leo was a practical occultist, maintaining a constant struggle against his lower nature, becoming the wise man who ruled his stars; for he knew as a skilful astrologer that the chief flaw of his birth map was moon in Aries square Mars and Venus opposition Mars. So he devoted himself to the one ideal of purity in thought, word and deed, and for twenty-five years he was engaged in putting his ideal into practice; and his progressed horoscope and death figure are significant of that embodied purity which he succeeded in bringing into the physical and making an accomplished fact. All his lower vehicles became obedient to the master hand that controlled them, and his favourite text, toward which his life conformed, was: "Blessed are the pure in heart, for they shall see God"

Mr. Green writes: "It is also a remarkable fact that the sign Libra was rising at the pre-natal epoch, the progressed horoscope and the death figure all showing the same figure rising. The sign under which he began his descent into incarnation is also that under which he left it and entered upon astral plane activities, and some readers at any rate will understand that a self-rounded personality like his, capable of useful work and influencing so many people, will be likely to return in the not very distant future and continue his labours. Moreover this sign Libra was on the cusp of the third house at birth, and matters ruled by this house—writings and short journeys connected with them, carried on in conjunction with his wife and others (Libra)—dominated the latter part of his life."

Bessie Leo

CORRESPONDENCE

EDUCATION IN THE LIGHT OF THEOSOPHY

I

SOME PERSONAL EXPERIENCES

THE THEOSOPHIST of February last brought an article by Theodora MacGregor, "Natura Non Facit Saltum," in which the writer urges on Theosophists to beware of forcing on children the truths of Theosophy "which may be entirely beyond their mental and spiritual capacity".

We ought to be grateful for this warning, especially timely at this period, when the question of education in the light of Theosophy is so much the order of the day.

Repeatedly I have come across instances of the great harm done by the lack of discrimination with which parents and teachers will scatter bits of Theosophical knowledge which, instead of helping the children to "grow in grace" and realise something of the tender wonders of the spirit, turn them into pathetic prigs and give them nothing but a new excuse for following their whims and fancies and speaking with supercilious levity about the most sacred things, judging and condemning others—all because superficial statements about Karma and Reincarnation, old souls and young souls, had entered their ears before they were at all ripe to assimilate and apply.

With exceptional children and quite exceptional tact on the part of the teacher these truths can be given out, but always we shall have to remember that too much of a good thing is often far worse than none at all.

A little boy, who at the age of seven was quite conversant with the Masters, talked quite familiarly about his own soul and that of other people, was much interested in mystical numbers, etc., at ten years of age was heard to describe

the church as the saint factory, the minister as a good old chap; scoffed at religion and religious observances; and when he was about seventeen, had no use for Theosophy or anything of the kind.

A little girl, grown up amongst Theosophists, not only denied all belief in its teachings, with which she felt thoroughly familiar, but took pains to characterise them in very forcible language as nonsensical fraud.

In a family where the daughters accepted and studied Theosophy while the boys repudiated it, the gentle, self-sacrificing mother, a convinced Theosophist, always striving to live it, was held high, loved and revered by the "unbelieving" sons, while the daughters, though they professed to love her, treated her as an inferior, a younger soul, using their interpretations of the laws of karma and reincarnation as a legitimate reason for positive cruelty. I tell these things—and no doubt many more instances could be added—in order to help us all, whether we have to do with children and education directly or indirectly, to be on our guard to educate in the *light of* Theosophy and not to go on the supposition that the best kind of education consists in feeding children on bits of "straight" Theosophy, which, undigested and unassimilated, turn into hotbeds of poisonous growth.

ALIDA E. DE LEEUW

II

RIGHT METHOD

THE February THEOSOPHIST contains a useful article by Miss Theodora MacGregor, "*Natura Non Facit Saltum*," on the theory of the proper development of the child through normal, successive stages of experience. She states:

Many T S members give their children Theosophical teachings *as if they were religious tenets*. This turns the Theosophical Society into a sect, for which all will agree that it is in the highest degree unsuited. Children of a certain class of

T S members risk growing up without a country, and with no racial or family attachments. Like plants uprooted they have no soil to grow in, nothing to react from.

The jumble of ideas which some children have about reincarnation, nature spirits, astral bodies and Masters, is truly deplorable, and cannot possibly be the proper thing. This is seen in their flippancy and shocking lack of reverence. Mentally they are poor and barren, and are very lacking in concentration as compared with the average child.

That such statements are borne out by the observation of a trained teacher like Miss MacGregor, who is herself a Theosophist, is deplorable, and suggests that some steps should be taken to remedy the evil. Such results decidedly indicate a confused conception and wrong application of the Theosophical teaching, which is surely widely inclusive enough to solve the problems of youth as well as of mature age.

It may be useful to draw attention to the fact—of interest to Miss MacGregor and others—that Mrs. Annie Besant has for the last quarter of a century carried on a most valuable educational work in India; and it may be noted that she has never endeavoured to teach students of institutions coming under her great influence these particular demoralising details of the great philosophy. Take, for instance, the Central Hindū College at Benares. Though that institution was founded by her and was built up and sustained by Theosophists for a number of years, and though religious education was the main theme in her programme, the students did *not* “grow up without a country, and with no racial or family attachments,” nor was a “jumble of ideas about reincarnation, nature spirits, astral bodies and Masters” ever put before them. The College was meant for sons of Hinduism, and therefore books were carefully prepared by her, with the assistance and co-operation of Hindū friends and colleagues, which have now become so popular that they are continued to be published by the Board of Trustees of the Hindū University, of which the old Central Hindū College is a part. Then, to come to Mrs. Besant’s later and more cosmopolitan institutions which worked till very recently under the Theosophical Educational Trust, such as the College at Madanapalle or the Schools at Proddutur or Vayalpad, the respective religions of their parents are taught to the children in these institutions. Here again Mrs. Besant took care and pains to produce *The Universal Text Book of Religion and Morals*, and a glance at those volumes will convince anyone that she at any rate is not making the mistake which our less informed members of the Society are making, as is evident from the article of Miss MacGregor. I have written this to indicate what seems to me to be the right way, adopted by our President in her educational work, which can be described in one word—magnificent.

G. G.

QUARTERLY LITERARY SUPPLEMENT

THE GOD OF H. G. WELLS¹

By F. HADLAND DAVIS

BARRIE'S Little Minister was on one occasion very late at church. While the elders and congregation were patiently waiting for the parson, that good man was seeking out and finding the adorable Babbie with whom he was violently in love. She was, for the moment at any rate, more to him than a sermon or the saving of souls. The Little Minister was a sentimental fellow. He would never have been tempted by a heresy hunt or enjoyed with keen relish an interminable theological dispute. Had he lived in these stirring times he would not have read *The Hibbert Journal* or briskly run to the nearest circulating library in the hope of being the first to get a copy of Mr. H. G. Wells' *God the Invisible King*. He was the kind of parson whose family would be more extensive than his brains, a man who had stopped growing mentally before he was twenty-five, and whose religion was a fixed and highly respectable quantity.

There are parsons, however, who are not at all like the Little Minister. They would sense something piquant in the first puff paragraph announcing the publication of a religious book by H. G. Wells. Surely the author of *Kipps*, *Love and Mr. Lewisham*, and that rather wicked story, *Ann Veronica*, would write something about religious matters that would be extremely interesting—and possibly extremely daring. They would no more associate Mr. Cadbury with a book on beer or Mr. Guinness with a treatise on cocoa. Here, however, they would make a grave mistake. Mr. Wells has been searching for God before the Great War began. There was more than a hint of it in *First and Last Things* and in that masterpiece of his, *Mr. Britling Sees it Through*. The parsons I am referring to would read *God the Invisible King* with very keen pleasure. It would refresh them like mountain air and mountain water,

¹ *God the Invisible King*, by H. G. Wells (Cassell & Co., Ltd., London. Price 6s.)

and if they happened to read the book during the small hours of Sunday morning, then, like the Little Minister, they would be late for church, but for a very different reason. One would be late for love of God, the other for love of woman. The up-to-date and enlightened parson I have in my mind might be so impressed by Mr. Wells's inspired message as to deem it expedient to withdraw the sermon he had so carefully prepared a few days before until he had time to complete some very suggestive thinking which Mr. Wells had fostered and stimulated. His congregation would have to wait. The Sabbath is a day of rest, and if some of the congregation fell asleep, especially those who sat in thickly upholstered pews, and even snored, it was better to do these things than to listen to a message that lacked vitality because it lacked truth. This intelligent parson would realise with grim humour that to find the Master is not to fall asleep but to wake to a new joy for ever.

Although Mr. Wells's new book is published in that particular shade of blue we associate with theology, it is by no means exclusive in its appeal. It is hardly fair to class it as theological, since it is in many ways as thrilling as *The War of the Worlds*, for a time will come when we shall be more moved by a spiritual adventure than by tales of the invasion of our earth by extraordinary beings from Mars.

Mr. Wells has always seemed to possess the curiosity of a precocious child. He has never stood still intellectually, and I do not think he ever will. I believe at one time he was a schoolmaster. He is still something of a schoolmaster with a very large and attentive public for a class—schoolmaster and parson too, for he dearly loves to climb into the pulpit and pour forth a discourse on some ethical subject. He does it to excess in *The New Machiavelli*. He thinks in writing, and in writing learns the lessons he wishes us to learn too. I have often been struck by the almost laughable nearness of master and pupil. He is not a lesson or two ahead of the class. He states a problem and works it out at the same time. He has found God, and in language that rings true as a bell—but not a church bell, for Mr. Wells does not approve of churches—he wants us to find Him too.

Mr. Wells is very fond of using "new" and "modern," and these are words he applies to his own religious belief. As a matter of fact Mr. Wells's message is neither new nor modern. It is as old and as sweet as the hum of bees round a lime tree on a hot summer day. There is one distinction about it, and that is that Mr. Wells expresses his message with great clearness and great decision. His sincerity is transparent, and I doubt if a more provocative religious book has

been written for some time. Neither the Anglican nor the Nonconformist Church will be able to welcome him to their respective folds, for though there is one Shepherd, sectarianism has made many folds. The reason for this is that Mr. Wells did not find God in church or chapel, but far away from creed and dogma. He found God in the wilderness of doubt and spiritual conflict which finally led to the strong mountain of faith and to a glimpse of the vision that was bright and burning and magnificent, like the light that blinded St. Paul. "Where there is Faith," he writes, "where there is need, there is the True God ready to clasp the hands that stretch out seeking for Him into the darkness behind the ivory and gold."

If Mr. Wells were a bank manager he would lose no time in wiping off all bad debts. He would simplify and clarify his business just as we now find him simplifying and clarifying his religious belief. He will have none of the Trinity, and likes to think of God without at the same time thinking of the Father, Son, and Holy Ghost. He writes about the "little, red-haired, busy, wire-pulling Athanasius" with scarcely Christian charity, and loudly deplores his anything but lucid creed. To Mr. Wells there is the personal and finite God, the God that dwells within and is always the Divine Helper, and God the Creator, or the Veiled Being who dwells apart, in Mr. Wells's opinion does not at present enter into our spiritual adventures. It is rather unfortunate that Mr. Wells in finding God should in this book disassociate himself from Christians and Christianity, even from the teaching of Christ Himself. He admires Christ's attitude toward the woman taken in adultery and also His attitude toward Mary Magdalene, but for the most part Christ does not satisfy his spiritual needs. He sees Him as a pathetic Sufferer on a Cross that bulks too large in the world, and not as the God of Courage, the God of Victory, which is the God that appeals to the author of *Floor Games* and *Little Wars*.

In reading this book we are not likely to overlook the fact that Mr. Wells has a scientific rather than a metaphysical mind. How often in his novels we find a young man deeply interested in biology, and how often have we discovered in his women, as in Kipling's, a certain hardness, a certain lack of subtle feeling. These limitations, for they are limitations, make themselves apparent in Mr. Wells's religious belief. His God must be a familiar God and not a mysterious God, and above all He must be finite. There is none of St. John's beautiful conception of the Master, none of the rapture that seemed to thrill Rabindranath Tagore in his *Giṭāñjali*, none of the devotion that so deeply marks *The Imitation of Christ*. In such a

sentence as: "He is as real as a bayonet thrust or an embrace," we cannot doubt the vividness of Mr. Wells's conception, but the realism will jar rather than satisfy most of his readers. He has a poor opinion of mystics and mysticism, for you cannot test either by means of a Bunsen burner and retort. "The true God," he writes, "is not a spiritual troubadour wooing the hearts of men and women to no purpose. The true God goes through the world like fifes and drums and flags, calling for recruits along the street." Note that last characteristic sentence. At present Mr. Wells is but a child in his religious experience. He wants noise and excitement, though with not a little inconsistency he does not write very fairly about the Salvation Army. Mr. Wells will find many stepping-stones, many hills, many mountains ahead of him. They lead not to flag-waving and noise but to peace and love. When he has climbed almost the last snowy peak he will realise that his first conception of God, or rather the conception he has at present, was but a schoolboy's fancy for a strong and mighty hero. He will find in very truth that God is indeed a lover, not loving to no purpose, not hurting in His love, as a bayonet thrust would do, but loving so that brotherhood shall come into the world, and heaven on earth, and finally the perfect union of Lover and loved one. But something of the vision of God has been vouchsafed to Mr. Wells. There are moments when he forgets his biology, and at such times poetry, and inspired poetry, rushes through his message. He writes of conversion: "It is a change, an irradiation of the mind. Everything is there as it was before, only now it is aflame. Suddenly the light fills one's eyes, and one knows that God has risen and that doubt has fled for ever."

Mr. Wells is essentially practical. His religious belief is not for high days and holidays. It is an abiding happiness, an abiding power that touches and beautifies life at every point. God is very real to Mr. Wells, and he is very insistent on His reality. He tells us that many who profess to follow the teaching of Christ are anything but Christ-like in their social and business relationships. He tells us that humbug is rampant because the great vision has not come. Once we have felt the presence of God such a change takes place in us that we commence to live for Him and not for ourselves. As soon as we do this and forget self we are serving the Divine Purpose and hastening the Kingdom. Mr. Wells, as the Rev. R. J. Campbell used to believe, is assured that the Kingdom of God is no hazy realm "above the bright blue sky". Mr. Wells writes:

And that idea of God as the Invisible King of the whole world means not merely that God is to be made and declared the head of the world, but that the Kingdom of God

is to be in the teaching at the village school, in the planning of the railway siding, of the market town, in the mortar at the building of the workman's house. It means that ultimately no effigy of intrusive king or emperor is to disfigure our coins and stamps any more, God himself and no delegate is to be represented wherever men buy or sell, on our letters and our receipts, a perpetual witness, a perpetual reminder.

The reference to coins and stamps will doubtless surprise many numismatists and philatelists. It will come as a shock to the Man in the Street to be told that some day he will have God's likeness in his purse and on his letter. Mr. Wells does not say anything about postmarks or the vulgar habit of biting money, but doubtless such things will be abolished, for we could not deface the likeness of God every time we wished to buy something or whenever we desired to write a letter to a friend. It would seem that, in Mr. Wells's dream of a world set free, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's" will no longer hold good, for in those great days our King will be our God and our God our King. We shall render to Him all that is most noble in service. We shall love one another with a pure and unselfish love. We shall hear no more about nationality and empire-building. No wars will stain the ground of God's Kingdom. The Crown of Love will rest upon our King, and in that Crown will shine the jewels of Peace and Joy.

During the last few years there has been a very marked religious revival, a spiritual craving that has made itself manifest in all parts of the world. We know with joy and loving appreciation that Mrs. Besant has been preparing her followers for the Kingdom, and the same great work is going on in Baháism, the Brahmo Samáj, and in the Order of the Star in the East. Apart from these great gatherings of spiritual workers, of heralds that are preparing the way for the Kingdom of God, men such as Mr. H. G. Wells have arisen; and it is men of his type, clean, decisive, popular, we want to convince the rather obtuse Man in the Street that there is something more than a public house at the corner, something more than a woman to dishonour.

In some respects Mr. Wells is our most modern novelist and pamphleteer. He is always asking questions, and always straining every nerve to answer them. He tells us quite frankly that his religion

has no church, no authorities, no teachers, no orthodoxy. It does not even thrust and struggle among other things, simply it grows clear. There will be no putting an end to it. It arrives inevitably, and it will continue to separate itself out from confusing ideas. It becomes as it were the Koh-i-noor, it is a Mountain of Light, growing and increasing. It is an all-pervading lucidity, a brightness and clearness. It has no head to smite, no body you can destroy, it overleaps all barriers, it breaks out in despite of every enclosure. It will compel all things to orient themselves to it.

It must come as the dawn comes, through whatever clouds and mists may be here or whatever smoke and curtains may be there It comes as the day comes to the ships that put to sea

It is the Kingdom of God at hand

Mr. Wells in *Tono Bungay* describes the maker and the making of a quack medicine. In his latest very memorable book he takes us up into a mountain, not to pray, but to show us in the far distance the Kingdom of God. We see it between the peaks of other mountains. We see the silver glitter of the Water of Life. That is not a quack medicine. Some day we shall stoop down and drink it, and never thirst again. It is a long way to the Kingdom of God. Let Mr. Wells climb up the intervening mountains. We have found wisdom and beauty and courage in *God the Invisible King*, and we will gladly listen to one whose voice is clear and follow one whose step is firm. Mr. Wells has always gone forward. He will still go forward, and many will bless his pen because it showed them the Kingdom of God.

F. Hadland Davis

SOME LIMITATIONS AND A PARALLEL

A NOTE ON "GOD THE INVISIBLE KING"

By LILY NIGHTINGALE

Consistency is the bane of little minds
Do I contradict myself? Very well then I contradict myself,
I am large, I contain multitudes

—WALT WHITMAN, "Song of Myself"

MR. WELLS'S latest book *God the Invisible King* contains the most characteristic fragment of spiritual autobiography he has yet given us. We say "fragment" advisedly, for the hypotheses and conclusions are tentative *in esse* if not *in actu*. Mr. Wells is as indignant with the Trinity as a certain Anglican ecclesiastic was propitiatory. The latter exclaimed: "We must do something to defend the Trinity"; Mr. Wells consigns it to the limbo of other "Magic," a kind of superior dust-hole.

The attitude of Cromwell to the mace provides a historic memento of the sincere scorn of a strong, plain man for something he did not understand. It is possible that in some future book, the author of *God the Invisible King* may come to the conclusion that "Magic" includes something beyond the conjurer's and juggler's attitude to life; if he does, we may be sure that he will record it in all sincerity. Of the sincerity of this book there can be no doubt.

It is true that the author writes as one of the scribes of his generation. If we assume, with him, that he writes as a scribe, we shall welcome his thoughtful and interesting conclusions, and not fall into the thankless and graceless error of complaining because his voice is not also one of authority in these matters.

The triune attributes of God the Redeemer—the author postulates “complete agnosticism in the matter of God the Creator” (Preface, p. xiii)—according to Mr. Wells’s *imagining*¹ are: “Firstly, God is *Courage*. . . Next, God is *A Person*. . . The third thing to be told of the true God is that *God is Youth*.”

The picture drawn by the author is beautiful, but does it differ greatly from the Apollo-Dionysos?

a beautiful youth, already brave and wise, but hardly come to his strength. He should stand lightly on his feet in the morning time, eager to go forward, as though he had but newly arisen to a day that was still but a promise, he should bear a sword, that clean, discriminating weapon, his eyes should be as bright as swords, his lips should fall apart with eagerness for the great adventure before him, and he should be in very fresh and golden harness, reflecting the rising sun. Death should still hang like mists and cloud banks and shadows in the valleys of the wide landscape about him. There should be dew upon the threads of gossamer and little leaves and blades of the turf at his feet (pp 77, 78)

To many this aspect of God the divine youth recurs with insistent appeal throughout the ages. Orpheus with his lute, Krishna with his flute, down to the Comrade-Youth, Divine Elder Brother of the *children* of men. The experience described by Mr. Wells (surely a line of spiritual autobiography) is the ever-old, ever-new, authentic thrill of the mystic, though our author flouts the term. “The real coming of God . . . a change, an irradiation of the mind. Everything is there as it was before, only now it is aflame. Suddenly the light fills one’s eyes, and one knows that God has risen and that doubt has fled for ever” (p. 75, 76). The pity is that one who has experienced this should seek to enclose the boundless circles of God’s Coming, and while accepting his own divine adventure, deny the revelation to Quietism. “*The true God*,” exclaims Mr. Wells (with a hardihood worthy of a better cause), “was not the lover of Madame Guyon. The true God is not a spiritual troubadour wooing the hearts of men and women to no purpose” (p. 48). Precisely: the last three words reveal one of our author’s most characteristic limitations. May it not rather be that in the spiritual orchestra there is room for every instrument? Mr. Wells himself speaks of the fifes and drums of God; and if these, why not divine guitar-hearts, whose music is evoked by the touch of a spiritual troubadour?

¹ Is not this a species of Magic?—L. N.

The statements, definitions, inclusions of this "scribe to the spirit of his generation" (p. 202), leave little to be desired on the score of sanity and lucidity; the modern God is indeed wonderfully organised, we had almost said *mobilised*. But we refuse to wrong this exponent of *God the Invisible King* by imputing to him that petty sin—"almighty-ness" of inhibition. "Thou shalt not have another God but mine! or, if thou dost, I'll swear He's not divine," is not the attitude of any rational seeker after truth. Some there are who gladly hail the God of Comradeship, who worship and love this Great Brother of the souls of men. Yet they know he is but One in that hierarchical order of divine Rulers, Teachers, Servers of humanity, whose insignia of service is this word "God". Gods they are, and lords, knowing good and evil, strength and weakness, courage and meekness, creation, preservation, destruction and reconstruction—all as parts of one transcendent whole, whereof the Tao, the Chinese Ancient of Days, and the "Captain, my Captain" of the new joyous and enlightened democracy whose fine flower of expression burgeons through its scribe, our author, are but partial visions of "That which was ere aught arose, That which Will Be, when all doth close."

The book contains invaluable records and treasures. Records of an uprising of strong religious conviction among many who had hitherto preserved an agnostic attitude, emancipated from the travestied "religiosity" of trammelled sectarianism, yet too essentially rational and religious to range themselves definitely with proclaimers of "There Is No God". Treasuries of golden wealth in the form of implicit *Knowledge* of a universal uprising, a quickening of bones in the valley of decision. "The revival is coming. . . swiftly as. . . morning. . . after a tropical night. The deep stillness. . . is broken by a stirring, and the morning star of creedless faith [Mr. Wells speaks elsewhere of "the God of the heart"] . . . is in the sky."

Lily Nightingale

Speeches and Writings of Sarojini Naidu. (G. A. Natesan, Madras. Price Re. 1.)

Everyone who is interested in Indian affairs from the Nationalist point of view will be glad to welcome this little volume of speeches. Sarojini Devi has been well known for a number of years, both in the East and in the West, as a poet of real excellence. Now she comes before the world as a publicist, one who is dedicating her life to her

country's most urgent and immediate need—the need of sons and daughters who will go about lighting in the hearts of the young the fires of knowledge and enthusiasm which will create a united and self-governing India.

The speeches included in the present volume deal with a variety of subjects, including many which are becoming very familiar to those who have watched India's struggle during the last two or three years, as: Self-Government, Education, United India, Woman's Position in India, National Awakening. All these questions are presented in the light of Mrs. Naidu's own fiery enthusiasm, with the hope that the speaker's words may be transmuted in the lives of her hearers into "that current coin of loving service in the cause of Indian unity".

A. DE L.

The Unfolding of Life, by W. T. A. Barber, D.D. (Charles H Kelly, London Price 3s. 6d.)

"Trailing clouds of glory do we come," is the title of the first chapter of this book, and might fitly be called its motto. For, though every now and then we find ideas and conceptions which are not ours—original sin, the devil and his works—by which the consciousness of the glory of humanity, which is its God-like nature, might be hidden or lost, Dr. Barber's keen realisation of that fact comes out in all his statements and opinions. By doctrine he is something of a pessimist, but in his heart God speaks through all His children, and is the Life "which unfolds in the human bud". Even though the bugbear of heredity has its hold on him, and he refers to the multitude of possibilities whose shape is decided by the multiplex personalities which have gone before to make the child, he always rejoices in that the greatest of all these is that this child has "something in him of God's nature".

Dr. Barber has a singularly wide and catholic outlook, and combines in himself all that is best and helpful in the teacher, the minister of the Church, and the thoughtful parent; and he gives of himself freely. Even where we are not at one with his opinions we read with interest and pleasure what he has to tell us, because in all he says and whatever he proposes we feel his sympathy for children and his whole-hearted devotion to the cause of education in its widest and best sense.

A. E. DE L.

Speeches and Writings of Mr. M. K. Gandhi. (G. A. Natesan & Co., Madras. Price Re. 1-8.)

This is the first time that the speeches and writings of Mr. Gandhi have been collected together in a book. There can be no doubt that the addresses are extremely valuable, more for the spirit of sacrifice they infuse, for the strength they give to the struggling soul, for the ideals they create, than for the subject-matter itself. The speeches mainly deal with various current topics about the Indians and their claims to justice and equality as British subjects all over the Empire, whether in South Africa or in the Colonies or in India itself.

The first part of the book speaks of his great stand against the Transvaal Government for the recognition of the principle of Brotherhood without distinction of race or colour. It was Gandhi alone who could lead the Indians to success in their struggle against the Transvaal autocracy, when twenty-seven hundred sentences of imprisonment were borne by the Indian settlers, the bulk of whom were ordinary traders, "hawkers, working men, men without education, men not accustomed in their life to talk of their country," with courage and the joy of sacrifice. There was not an individual man, woman, or child who did not rise to the ideal of a martyr for his country, an ideal preached and practised by this noble son of Ind. When the fight was over, when the principle was recognised, his friends as well as his opponents, Indians as well as Europeans, equally honoured the protector of the oppressed without the least feeling of bitterness; for Mr. Gandhi truly practised the teaching of Christ and Buddha: "Conquer hatred by love."

His utterances on passive resistance, on social and political reforms, his jail experiences, his swadeshi vow, his views on education, his address on Satyagrahāsrama, an institution he has founded to carry his ideal of simplicity and service into practice, afford reading that is refreshing to the soul. His is a philosophy based on three words: Truthfulness, Fearlessness and Harmlessness (Ahimsā). Neither success nor failure tempts him even a little to waver from his path; he holds himself responsible to none but God and his conscience. Such men are rare; their utterances are a gift which the world cannot lose, for they live what they preach and they preach what is godly.

M. B. K.

THEOSOPHY IN THE MAGAZINES

THE SOUL AS IT IS, AND HOW TO DEAL WITH IT

SO much has already been said and written on this problem of the soul that one sometimes wonders whether anything fresh really remains to be discovered, but fortunately the soul itself seems always ready to respond to its own demand for self-knowledge by revealing and discovering further possibilities within its own nature. On this ground of fresh contact with reality, as found under the present conditions, Professor Gilbert Murray's article in *The Hibbert Journal* is entitled to careful consideration, even by soul-experts like Theosophists. The author does not attempt to theorise on the composition of the soul as an entity apart from the body, but takes man as he finds him in the physical body and salutes the soul as that which enables him to face pain and death of the body in pursuit of an ideal.

The subject is introduced by a brief survey of the origin of the metaphors used for the soul by the ancients—who, by the way, may not all have been quite as "primitive" as Professor Murray assumes. The next step taken is to the stoical phrase of Marcus Aurelius, addressed to himself: "What art thou? A little soul carrying a corpse," and the still more descriptive simile employed by Plato, namely, that of the charioteer driving two horses, one of which is sluggish and the other restive. With Plato's "reason" Professor Murray couples the will, which he takes to be the discriminative power of the soul itself. He then refers to Bergson's view as a good illustration of "the little soul carrying a corpse".

The body is of course subject to mechanical and biological law. Throw it up in the air, it will fall down again. Hit it hard enough, it will break. Starve it, and it will suffer and die. And the exact strain necessary in each case can, within limits, be calculated. Furthermore, for much the greater part of life the will—that is, the man himself—acts automatically, like a machine. He is given bad coffee for breakfast, and he gets cross. He sees his omnibus just going, and he runs. He does not criticise or assert himself. He follows steadily the line of least resistance. The charioteer is asleep, and the two horses jog along without waking him.

But, says M. Bergson, you will sometimes find that when you expect him to follow the line of least resistance he just does not. The charioteer awakes. He can resist, he can choose, he is after all a live and free thing in the midst of a dead world, capable of acting against the pressure of matter, against pain, and against his own desires.

Yet do the martyrs always conquer? is the next question Professor Murray asks. He does not hesitate to reply in the negative, else why is it that the ordinary man, not only the tyrant, believes that anyone who is given "a free hand with rifle, bayonet, and cat-o'-nine-tails

can stamp out any inconvenient doctrine which puts its trust in nothing more substantial than the soul of man"? The following paragraph is eloquent of one of life's most tragic phases:

The doctrine that the persecutor is always defeated and the martyr always triumphant is, I think, little more than mere comfort-seeking, a bye form of the vulgar worship of success. We can give great strings of names belonging to the martyrs who were successful, who, whether living or dead, eventually won their causes, and are honoured with books and statues by a grateful posterity. But what of the martyrs who have failed—who beat against iron bars, and suffered and were conquered, who appealed from unjust judges and found no listeners, who died deserted and disapproved by their own people, and have left behind them no name or memorial? How many Belgians, and Serbs, and Poles, how many brave followers of Liebknecht in Germany itself, have been murdered in silence for obeying their consciences, and their memory perhaps blasted by a false official statement, so that even their example does not live? In ancient Athens there was, beside the ordinary altars of worship, an altar to the Unknown God. There ought to be in our hearts, whenever we think with worship and gratitude of the great men who have been deliverers or helpers of the human race, an altar to the unknown martyrs who have suffered for the right and failed.

Furthermore, says the writer, it does not by any means follow that "when the soul of man thus stands up against the world" it is necessarily always in the right, still less is its action always in the direct interests of the majority. Two notable instances are then given in considerable detail: first, that of Mr. M. K. Gandhi, whose work on behalf of the Indians in South Africa and in their own country is, or at least ought to be, already well known to Theosophists. This glimpse of his life's work concludes as follows:

My sketch is very imperfect, but the story forms an extraordinary illustration of a contest which was won, or practically won, by a policy of doing no wrong, committing no violence, but simply enduring all the punishment the other side could inflict until they became weary and ashamed of punishing. A battle of the unaided human soul against overwhelming material force, and it ends by the units of material force gradually deserting their own banners and coming round to the side of the soul!

Persons in power should be very careful how they deal with a man who cares nothing for comfort or praise or promotion, but is simply determined to do what he believes to be right. He is a dangerous and uncomfortable enemy—because his body, which you can always conquer, gives you so little purchase upon his soul.

The second instance chosen is that of Stephen Hobbhouse, an English Quaker who, early in life, gave up his wealth and the prospect of a brilliant career, to live among the poorest people of London with the aim of "self-identification with the oppressed". During the Balkan war he resigned his post on the Board of Education to nurse refugees in Constantinople. This man of fragile body but dauntless soul is still undergoing repeated terms of imprisonment for claiming his legal right to total exemption from military service on conscientious grounds. The article concludes with an inspiring appeal to the soul of the nation to refuse to be dulled by the weight of its material burden.

W. D. S. B.

VOL. XXXIX

THE THEOSOPHIST

ON THE WATCH-TOWER

TIME brings about the justification of disciples of the WISDOM, however incredible their assertions may sometimes appear to be to their contemporaries. I do not think that a more startling case of "time's revenges" has occurred than the justification of H. P. Blavatsky's statement that man is not a descendant of apes, but that the ape is a degenerated man. When she alleged this, she was mercilessly ridiculed, for the Darwinian theory was then in the full flush of its victory over the scientific world. Yet now Professor Wood-Jones, Professor of Anatomy in the University of London, has delivered a lecture in King's College, London, on "The Origin of Man," of which the thesis was :

That man is not, as has been held till quite recently, descended from the anthropoid apes ; that these would be in fact more accurately described as having been descended from man ; that man, as man, is far more ancient than the whole anthropoid branch ; that, compared with him, the chimpanzee and the orang-outang are new-comers on this planet.

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According to H. P. Blavatsky, the anthropoid ape was the result of "the sin of the mindless," of relations between the

human and the brute. The "missing link," according to Professor Wood-Jones, is not to be thought of as an ape-like man, but as a man-like ape; the ape is to be regarded as a descent of man, not man as an ascent of ape; the ape is a degenerate man, not man a more highly evolved ape.

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This reversal of ideas came appropriately from Australia, part of old Lemuria—that is a Theosophical, not an admitted, scientific statement, but interesting for a reason which will appear in a moment. Dr. Stewart Arthur Smith, of Sydney, it seems, drew attention to a human skull, which had been discovered on the Darling Downs, New South Wales, in 1889, but which had not been seriously studied until 1914. It had become highly mineralised, and was found with extinct, pouched mammals, accompanied also with bones of dingo dogs, and gnawed bones of pouched mammals. It is known as the Talgai skull, and is said to be of about the same age as the Piltdown skull, over the human nature of which a hot controversy was raging a little before the War. There is, however, no doubt that the Talgai skull is human.

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The writer of the account in *The Daily Telegraph* speculates on the way in which the man and his dogs reached Australia, the dogs being non-pouched mammals.

Now the dramatic interest of this discovery lies in the following facts. Until the arrival of Captain Cook in Australia no non-pouched mammals had ever intruded upon the Australian island-continent. It is geologically certain that Australia has always been surrounded by sea since the time of the evolution of pouched mammals. Had it not been so, it is almost certain that the many non-pouched mammals in the neighbouring continents would have migrated thither. How, then, can the presence of the Talgai man and his dingo dogs, alone among these, be accounted for? We are almost forced to the conclusion that he must have arrived there in boats with his family and his domesticated dogs. And the astounding fact emerges that at a period in the world's history when, only a year or two ago, the most advanced anatomists were satisfied that man was scarcely distinguishable from his brute ancestors, a man already so highly developed as to

have domesticated animals, to be a boat-builder and navigator, was actually in Australia, and to an astonishing degree the reasoning master of his own fate.

The argument is not wholly convincing, since the dogs, having been brought to Australia, must surely have left progeny there, so that non-pouched mammals might have been in Australia before Captain Cook, and the man might have been a native, not a visitor. According to the occult history, Australia was part of Lemuria, and kept its curious Lemurian mammals when the greater part of Lemuria was destroyed. Its indigenous flora and fauna belong to Lemurian ages, and so far as the above account goes, the skull may have belonged to a native of that part of Lemuria. It is a pity that the shape and measurements are not given.

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It often happens that theories are built up on a basis of facts, and come to be regarded as though they were themselves facts. Thus the theory of comparative mythology, built on the facts of the identities found in all religions, came to be considered as itself a fact; whereas there was another theory, equally consistent with the facts, that of the derivation of religions from a common source, derivation from a source of Wisdom, not an evolution from a source of ignorance. The latter theory is buttressed by facts other than the identities, facts which are left unexplained by the theory of comparative mythology.

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So also with the Darwinian theory of the evolution of man from an ape-like ancestor. The degeneration of men, who had not yet received the great inflow of intellectual life, into the anthropoid apes, fits the facts as well as the evolution of man from an ape-like ancestor. But the theory of the evolution of man from such an ancestor took upon itself the

certainty of the facts themselves ; hence the suggestion of the reverse process was greeted with a howl of derision. Yet in the end, truth prevails.

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I have had the following verses by me for a considerable time, and like them, so hand them on to my readers. They are written by a woman who is working "on the land" in England, and are very simple, but they are direct and homely, and may appeal to many a worker :

RELIGION

I might not be thought religious
By some of the folk about ;
Religion to me is something to live
And not to prate about.

And I know though in these verses
You may think I want to preach,
'Tis hard to live in the body
All that the mind can reach.

Some worship an actor as Hamlet,
His part as Othello ban,
While others rave of his Romeo ;
A few may worship the man.

And so, of the masks or persons
Of the greatest of Trinities,
You'll find in various countries
The faithful devotees.

Gazing at Nature's wonders
Responsive to her call,
I am worshipping God as Brahmā,
Great Creator of all.

Toiling to save the tiny plants,
A labour ever dear,
I am worshipping Him as Vishnu,
The Christ we call Him here.

Pruning or trimming hedges,
Struggling with weeds in vain ;
I am doing the bidding of Shiva
Who destroys to build again.

When we can sense the preserver,
 Beneath the destroyer's touch ;
 When we sense the One behind the Three,
 The forms don't matter much.

And we do not curse our brother,
 Who will not with us pray,
 The true in his faith we cannot kill
 The false will die away

So worship the greatest of Actors
 In the form that suits you best ;
 Or seek the One through service,
 And never mind the rest.

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Sympathy will go out to the Rev. John Barron, now a Presbyterian minister in the north of Ireland, and an old and faithful Theosophist, in the loss he has sustained by the sudden passing over of his wife. Mr Barron worked long in Devonshire as a Unitarian clergyman, and then took up a sphere of more strenuous work in Lancashire. His many friends, in his former scenes of work as well as in the Theosophical Society, will send him a thought of affectionate goodwill in his heavy trial. He belongs to a singularly free and liberal form of Presbyterianism, which enables him to work in one of its chapels on Theosophical lines, to the spiritual helping of many earnest souls.

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It will amuse the readers of THE THEOSOPHIST to hear that a lady, the Marquise de Fontenoy—I do not know whether the name is real or a *nom de plume*—writes in *The Chicago Tribune* that I was interned “for stirring up trouble against the English authorities through pro-German pacifist propaganda”! A very wicked attempt has been made by some officials here and in England to circulate this slander, but it has fallen dead from its mere absurdity. As my readers know, I was blamed by many members of the Theosophical Society for not being

“neutral,” as they were pleased to consider that I, being President of an International Society, ought not to take sides. For I had written in November, 1914 :

In this War, mighty Principles are battling for the mastery. Ideas are locked in deadly combat. The direction of the march of our present civilisation, upwards or downwards, depends on the issue of the struggle. Two Ideals of World-Empire are balanced on the scales of the future.

I then described the two that of Great Britain as embodying, “though as yet but partially realised, the Ideal of Freedom, of ever-increasing Self-Government, of Peoples rising in power and self-development along their own lines”; that of Germany as embodying “the Ideal of Autocracy, founded on Force”. And I finished the carefully drawn-out statement of each with the words :

Because these things are so, because the fate of the next Age of the World turns on the choice made now by the Nations, I call on all who are pledged to Universal Brotherhood, all Theosophists the world over, to stand for Right against Might, Law against Force, Freedom against Slavery, Brotherhood against Tyranny

From this position I have never wavered. I have pointed out that victory is delayed by the fact that Britain refuses to apply in Ireland and in India—chiefly in the latter—the principles for which she is fighting in Europe, and by her use of the methods of pre-revolutionary France, imprisoning thousands by *lettres de cachet*—a phrase which, it appears from his *Recollections*, Lord Morley also used with reference to the methods of the Indian Government. I have implored Great Britain not to delay her victory by imposing autocracy on India while she fights it in Europe, not to alienate India by oppression, and have prayed her to use India’s Man-Power to end the War instead of appealing to America, and have pointed out that the promise to give Self-Government, substantiated by an immediate measure of reform on the lines laid down by the National Congress and the All-India Muslim

League, would give her as many million men as she needed. This very week I reiterated, in one of my Indian papers, that I retained my conviction of the final victory of the Allies. Yet in face of all I have said and done, this degenerate scion of the chivalrous old French *noblesse*—if indeed she has not merely taken the name—dares to say in one of the most widely circulated of American papers that I was interned “for stirring up trouble against the English authorities through pro-German pacifist propaganda”. Possibly this is part of Lord Northcliffe’s propaganda !

* * *

I am grateful to a member of the Theosophical Society in America, Mrs. Clara Jerome Kochersperger, belonging to one of the old emigrant Dutch families in the States, for sending to *The Tribune* the following letter :

Chicago, December 30.—[Editor of *The Tribune*.]—Any fan-minded person who is labouring under the impression that Mrs. Annie Besant’s efforts on behalf of Home Rule for India are, in any sense of the word, “pro-German,” or that she has been “stirring up trouble against the English authorities through pro-German pacifist propaganda,” has but to make himself acquainted with the facts of the case by reading her own publications on the subject, or in any other trustworthy manner available, to see how absolutely unfair are the statements and insinuations of the Marquise de Fontenoy in the article in *The Tribune* of December 30.

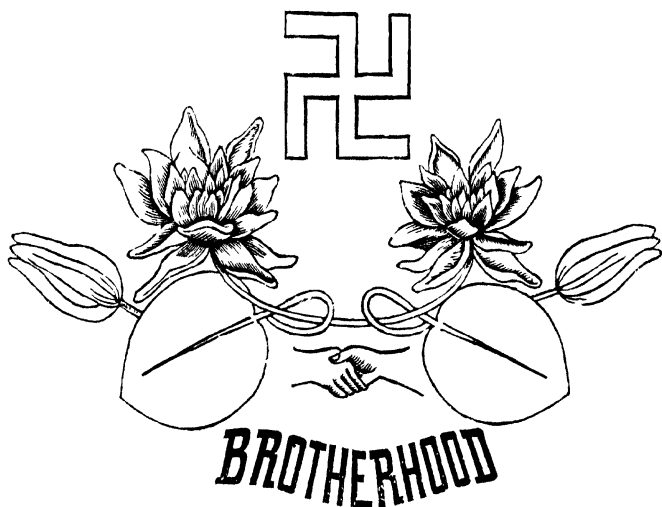
That there are conservatives who doubt the wisdom of Mrs. Besant’s political activities at this time is readily conceded, but when one considers that granting to India such freedom as Australia, Canada, and England’s other Colonies now enjoy would mean the participation of her millions in the War and on the side of the Allies, one wonders if Mrs. Besant’s long residence in India, backed by her passionate loyalty to England and the cause at stake in this great struggle, may not have enabled her to see possibilities ahead for the attainment of which she has proven herself willing to surrender her personal liberty and, if needs be, her life.

India is affected, as Lord Hardinge, her late Viceroy, said, by the wave of Democracy which is sweeping over the world. She has fought for Britain in every War theatre and will continue to fight, but the bureaucracy and its methods

have brought about a state of sullen discontent which has replaced the eager enthusiasm with which India plunged into the fight. It is not too late for the first enthusiasm to be revived by a clear declaration that India shall have the Home Rule which Britain is fighting for on behalf of less civilised European countries, such as Serbia, Montenegro and Roumania, the Self-Determination which Britain claims even for African savages.

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We receive from "The Organising Secretary, 133 Bond Street, Macclesfield, England," the first number of a little quarterly magazine, named *Service*. It is "the official organ of the Servers of the Blind in England and Wales," a section of the Braille League of the Theosophical Society's Order of Service. The Servers of the Blind have as President, the Lady Emily Lutyens; as Vice-President, Mrs. A. C. Duckworth; as Chairman, Mrs. M. M. Dudley; and as Hon. Organising Secretary, Mr. Arthur Burgess, at the above address. The annual subscription is 2s. 6d., post free, and it can be sent by crossed Money Order. The Braille League has long been doing admirable work in producing Theosophical books for the Blind. The Servers have, as their special object, the offer of comradeship to every blind person in the neighbourhood of members of their band. A Server will accompany a blind person on a walk, or to some place of entertainment, or to a lecture. T.S. Lodges are asked to open their rooms once a week for a social evening for the blind. Any form of friendly helpfulness—reading aloud, writing letters, etc.—would come within the scope of service. We heartily congratulate the leaders and members of this truly brotherly organisation. Alas! the need for such work has been rendered the more pressing by the War with its many blinded victims.



A VOICE FROM GREAT BRITAIN

By HOPE REA

“ALL the thinking seems to be done in America” is a querulous sentence from one of our London weeklies in comment on President Wilson’s great message, stating the aims of the Allies, and the writer proceeds to blame British statesmen for not so “thinking”.

It would, however, be strange indeed if some “furious” thinking had not been done by America in these portentous days, and also if this thinking had not been very comprehensive in its character and more dispassionate than the mass of thinking in Europe. If not in America, where should we look for such thought? America is European in race and civilisation, bound up with Europe with all the intimacy involved in these facts, and yet up to the last year has been but a spectator of the titanic

struggle that is rending the very vitals of Europe. The immediate, pressing, and colossal needs arising from day to day, may well have taxed our statesmen to the utmost; and when the dust of the fray has subsided, the probability is that these men will not be so much blamed for what they have not done, as admired for what they have accomplished, and for the extent to which they have been able to adjust themselves to the unparalleled rush of circumstances they have had to meet. They have done their "bit," according to their power, and surpassed their common selves, calling upon the resources of the Inner Man to a remarkable degree. It is then but fitting that American statesmen should offer as their bit a weighty contribution of thought, to supplement that of their sorely tried brethren over here, in the hurly-burly of the actual conflict. Nobly have they done it; President Wilson and his colleagues have proved themselves fit instruments to be used by the Great Ones in the saving of the world.

While, however, the official leaders on either side of the Atlantic have been performing their respective tasks, here in England a vast amount of unofficial hard thinking has been done, and that of a character likely to colour this country's action and attitude, in the near future, to a remarkable degree.

A new force has arisen in Great Britain, one to be reckoned with, one destined to effect great things. How long a time the generation of this force has taken, is unknown to the present writer, but it has come clearly and definitely into the open within the last few months, though under the old name of the Labour Party.

Its appeal, however, is wider than that made by the older political section working under that name, and is consequently attracting a certain type of man and woman irrespective of status and occupation. The Party now calls to its ranks all Producers "*whether by hand or brain*," and the response is already significantly wide. As a consequence it boldly enters

the political field, not as a small minority section, but with the clearly announced aim and intention of attaining administrative power in the near future. In the meanwhile it is issuing from time to time statements of policy and opinion that claim the nation's respectful consideration. One of these publications, appearing in the form of a pamphlet, price one penny, is entitled *Labour and the New Social Order a Report on Reconstruction*. It has been prepared by a sub-committee of the Executive for the Party, in view of the next General Parliamentary Election, and it may fairly be assumed that in spirit, if not in every detail, it is practically a manifesto of the mind of this newly constituted Labour Party.

A Theosophist cannot but read this manifesto with an unwonted glow of feeling. We have been so long accustomed to recite the Society's First Object as an article of faith and then perhaps to think only of far distant settlements on Californian slopes as the places of realisation and fulfilment, after many lives; or we have, maybe, listened to golden periods rolling from our President's lips, and seen in imagination the pictures she draws of the true meaning of Brotherhood, and then, turning to the actual world about us, have been so deadeningly used to it, that though we worked and hoped, the idea that we should ever *see* has hardly occurred to us as a possibility, so impenetrable has appeared the darkness in which we have hitherto lived and laboured. The Labour Party's *Report on Reconstruction* comes as a flush of dawn athwart this blackness, and faith becomes transfused with the radiant glow of hope.

The Report begins by a reference to the opinion expressed by the great Japanese statesman, Count Okuma, that the present conflict "is nothing less than the death of European civilisation". But what the writers of the Report see is rather the "collapse of a distinctive industrial civilisation, which the workers will not seek to reconstruct," the destruction

of "the very basis of the peculiar social order" which characterises this industrial civilisation.

If we in Britain are to escape from the decay of civilisation itself, which the Japanese statesman foresees, we must see that what is presently to be built up is a new social order, based not on fighting but on fraternity . . . on a deliberately planned co-operation, . . . on a systematic approach towards a healthy equality of material circumstances for every person born into the world . . . not an enforced dominion over subject races, subject colonies, subject classes, or a subject sex, but . . . that widest possible participation in power, both economic and political, which is characteristic of Democracy.

"Of course," the Report proceeds, "we do not pretend that it is possible . . . to build society anew in a year or two of feverish 'Reconstruction'." What the Labour Party intends to satisfy itself about is that each brick that it helps to lay, shall go to erect the structure that it intends, and no other. With these bricks it proposes to build the House that shall stand alongside of other like National Houses in "the Street of To-morrow".

From such broad generalities—what the Theosophist might term "First Object" statements—the writers proceed to particulars.

The Four Pillars of the House that we propose to erect, may be termed respectively:

- A. The Universal Enforcement of the National Minimum
- B. The Democratic Control of Industry.
- C. The Revolution in National Finance.
- D. The Surplus Wealth for the Common Good.

Proceeding, the writers come to practical details with a certain impressive sureness of touch, indicating that every step determined on is the result of no feverish thinking, or ill-considered idealism, but of clear and sustained thought and profound practical knowledge of the social and economic conditions and needs prevailing in our Island at the present time. In short this Voice from Great Britain speaks with authority.

The Enforcement of a National Minimum is designed as a "safeguard against that insidious Degradation of the Standard of

Life which is the worst economic and social calamity to which any community can be subjected. We are members one of another." Existing Acts relating to Labour, Housing, Leisure, Health, and Education must be extended always with the general Standard of Life in view, a standard below which no individual man or woman may be pushed or allowed to sink. "A minimum of not less than thirty shillings per week (which will need revision according to the level of prices) ought to be the very lowest statutory base line for the least skilled adult workers, men or women, in any occupation, in all parts of the United Kingdom"

Yet at the moment, owing to the coming demobilisation of our armies, both in the field and the factory, of over eight million workers, we are menaced by a long, lasting Degradation of the Standard of Life, only to be adequately met by "deliberate national organisation" of corresponding magnitude. Methods and details of such organisation follow, based on far-reaching and careful thought on the impending needs of the nation, always with the underlying principle held steadily in view that "we are members one of another". This is insisted upon, not so much as a counsel of perfection, as a stern, economic fact, to be ignored only at our peril. The methods indicated range from the increased use of Trades Unions, and corresponding Professional Associations, to legislative enactments and administrative activities directed towards the better utilisation of all the country's resources, actual or potential, for the service of those human beings to whom they naturally belong.

With regard to the second Pillar of the House, the Democratic Control of Industry, "the Labour Party refuses absolutely to believe that the British people will permanently tolerate any reconstruction or perpetuation of the disorganisation, waste, and inefficiency involved in the abandonment of British Industry to a jostling crowd of private employers, with their minds bent, not on the service of the community,

but, by the very law of their being, only on the utmost possible profiteering. What the Labour Party looks to is a genuinely scientific reorganisation of the Nation's Industry," "to promote, not profiteering, but the public interest". The immediate nationalisation of Railways, Mines, and Electrical Power stands first on the list of proposed methods set forth under this section of the subject. How far-reaching such enactments would become is abundantly evident on consideration. Cheap electricity alone, for every factory and private house, for purposes of both light and heat, would be a beneficent revolution, an ease to the tension of life in the case of almost every man and woman in the Nation. Again, that "we ought not to throw away the valuable experience gained by the Government in its assumption of the importation of wheat, wool, metals, and other commodities and in its control of shipping . . . and other industries" is another point insisted upon, as a grand means safeguarding the interests of the community, of the little people no less than magnates of knowledge and power.

The third Pillar of the new National House is a Revolution in National Finance. The close of the war will leave this country burdened with a debt of unparalleled magnitude, estimated at something round about 7,000 million pounds sterling. How this is to be dealt with is one of the crucial questions which future Governments will have to decide. The Labour Party stands for such a system of taxation as will yield all the necessary revenue to the Government without encroaching on the prescribed Minimum Standard of Life of any family whatever, without hampering production or discouraging any useful personal effort, and with the nearest possible approximation to equality of sacrifice"; and in this connection, "the Labour Party demands that the very definite teachings of economic science should no longer be disregarded".

The methods to be employed are indicated in broad lines, always with the underlying principle of equality of sacrifice held steadily in view, this equality to be attained by practicable, well considered measures, put into operation in ordered, scientific sequence, the natural results of the acceptance of these basic principles. These results will indeed be revolutionary in character; yet, being the outcome of deliberate foresight and calm study behind the lines of the actual swaying circumstances of the hour, we may hope they will serve to prevent the usual undesirable accompaniments of profound social revolution.

The fourth Pillar of the House is the Surplus for the Common Good. "In the disposal of the surplus above the Standard of Life, society has hitherto gone as far wrong as in its neglect to secure the necessary basis of our genuine industrial efficiency or decent social order." After indicating the principle sources of unearned increments hitherto "absorbed by individual proprietors," the Report continues, "our main Pillar of the House that the Labour Party intends to build is the future appropriation of the surplus, not to the enlargement of any individual fortune, but to the common good". Hence will be derived "the new capital which the community day by day needs for the perpetual improvement and increase of its various enterprises—the public provision for the sick or infirm (including that for maternity and infancy) and for Education—in which the Labour Party demands a generous equality of opportunity, overcoming all difference of material circumstances"

From the same source must come the greatly increased public provision that the Labour Party will insist upon being made for scientific investigation, and original research, in every branch of knowledge. Not to say also for the promotion of music, literature, and fine art—upon which, so the Labour Party holds, any real development of civilisation

fundamentally depends. Society, like the individual, does not live by bread alone, does not exist only for perpetual wealth production.

From this point the Report passes on to consider the place which this National House shall occupy in the Street of To-morrow, for it fully recognises that it "does not stand alone in the world," but that, on the contrary, "we look for an ever-increasing intercourse and a continually expanding friendly co-operation among all the peoples of the world".

With regard to that great Commonwealth of all races, all colours, all religions, and all degrees of civilisation that we call the British Empire, the Labour Party stands for the fullest respect for the rights of each people, whatsoever its colour, to all the democratic Self-Government of which it is capable, and to the proceeds of its own toil upon the resources of its own territorial home.

The old idea underlying the term Empire is thus subtly dissolved into a something of infinitely greater force, partaking rather of the nature of a "Britannic Alliance," this to be linked together by "a continuous participation of the Ministers of the Dominions, of India, and eventually of other Dependencies in the most confidential deliberations of the Cabinet, so far as Foreign Policy and Imperial affairs are concerned".

In their final paragraph, the writers of the Report frankly disclaim all idea of "possessing the key to open all locks," but they re-affirm that those principles which they have laid down as the Pillars of the House are those which the Labour Party will seek to establish with all its might. The Labour Party therefore calls for a greater "warmth in politics," and condemns utterly that "cynicism which saps the life and leisure". But "goodwill without knowledge is warmth without light"; hence the determination of this newly constituted Labour Party to bring into the field of politics expert knowledge.

No Labour Party can hope to maintain its position unless its proposals are, in fact, the outcome of the best Political Science of the time. Hence, though the Purpose of the Labour Party must, by its

law of its being, remain for all time unchanged, its policy, and its programme will, we hope, undergo a perpetual development, as knowledge grows and as new phases of the social problem present themselves, in a continually finer adjustment of our measures to our ends. If Law is the Mother of Freedom, Science to the Labour Party must be the Parent of Law.

And so the pamphlet ends without personal signature, only declared to be the expression of the Labour Party's purpose and aim.

Among the jostling crowd of great events which press upon one another day by day in this amazing period of the world's history, perhaps not the least is the publication of this draft *Report on Reconstruction*, price one penny. Out of the turmoil and the clash of names and personalities there arises in Great Britain an impersonal Voice, itself the expression of a great collective Will, a Will that is Power, determined to make itself felt in the new life of the Nation that must follow upon the declaration of Peace

To the Theosophist this penny pamphlet cannot but be of superlative interest. It is often a matter of difficulty to so adjust our minds as to be able to recognise the new in circumstance and life for what it really is. Discrimination is a basic requisite at all times, but never more so than at the present. A principle may appear acceptable when couched in the language to which our minds are accustomed, but becomes strange and hardly recognisable when stated in the terms of another system of thought, or even into the facts of the actual day. We have accustomed ourselves to think of Sixth Sub-Race characteristics, and to dream of the initial racial changes which theoretically must precede such a development. A further mental step is to be able to grasp the significance of any sign of the expected change. The Great Ones must work with the material which offers itself to their hands, so we suppose, and we can ally ourselves to Their work, or pass it by, unconscious of its presence, according to the keenness or dullness of our discriminative faculty. In the clash

of the present world cataclysm we cannot fail to recognise the working of Their Hands; the outline of events is on too vast a scale to be wholly misunderstood. "Behold, I make all things new!" peals over the shuddering earth; but the tender seedlings of the new growth must be watched for carefully, and known, when seen, to be what they are, to the end that we may enter the field—even we—and do our bit, each according to his degree.

Such a document as the draft *Report on Reconstruction*¹ is one upon which the present writer feels that Fellows of the Theosophical Society would do well to ponder, and seek to determine its significance.

Hope Rea

¹ Publishers The Labour Party, 1 Victoria St, London, S W 1

THE GREAT PHYSICIAN

By CHARLES EDWARD PELL

WE are living in a period of great spiritual stress and tribulation. It is one of those periods of gigantic upheavals—political, intellectual, spiritual, emotional—which leave their mark upon the world and shape the course of its development during the generations that are to follow. It is a period of great spiritual stress and tribulation because, amid this chaos of events—this spectacle of a world in arms, and almost of a world in ruins—the earnest seeker after truth often looks in vain for some guiding light—something which will prove to him whether there really is a plan behind it all and a great beneficent, controlling hand, guiding the development of the world towards a better and happier state of affairs than that which we see around us; or whether all is indeed but the product of the blind laws of chance and likely to result in endless misery, to endure so long as the world itself shall last. Amid the multitude of questions which the great war has raised, this one stands pre-eminent. Compared with it, all other problems are but the problems of a day—trivial questions which, a hundred years from now, will be buried in the same small graves as the disputants who gave them birth. But this question is as old as mankind itself, and it will continue with us so long as mankind shall endure, or until it is finally solved and placed upon a basis whose reliability can be contested by no one.

It is noticeable in examining this problem that the answer to it frequently follows the lines suggested by the temperament

and preconceived opinions of the enquirer. Thus a man of devout, religious disposition will usually find a multitude of facts in connection with the present war which appear to him to confirm all that he had previously believed. Indeed, each side in this war seems convinced in the main, not only that there is a God, but that He is fighting on their side. On the other hand, that great body of opinion to which the term "rationalist" is usually applied, is equally convinced that its own views have been triumphantly justified. The rationalists believe that the war justifies them in brushing aside all belief in a divine and beneficent Providence. The facts, they think, speak for themselves. Thus, Mr. Charles T. Gorham, writing in *The Rationalist Annual* for 1917, says

Across Europe ships of death sail the midnight sky and rain murder on the innocent ; at every moment brave men are slain. Under the weight of overwhelming calamity the world staggers and groans. Was all this designed before the foundations of the earth were laid ? How then can anyone worship the designer ? Is it a by-product and an undesigned and unexpected result of creative power ? How, then, can omnipotence exist ? Does not the state of Europe to-day make the belief in God a superstition ?

Such are the questions which are troubling the minds of men of earnest thought to-day, and, though they are not new, though they have been with us since the first beginnings of recorded time, yet they imperiously demand an answer. How then does Theosophy answer them ? *Can* Theosophy answer them ? To this last question the reply is "Yes. Theosophy can and does answer them."

Theosophy answers them in this wise. To the question : "Was all this battle, murder and sudden death designed before the foundations of the earth were laid ?" Theosophy answers : "Yes. All these things are but means to an end." To the question : "How then can anyone worship the designer ?" Theosophy replies : "Let us first clear our minds of cant—the cant of sentimentalism and self-pity—learn to see the facts of life in true perspective as parts of one great creative scheme,

and worship will come of itself." To the question: "Is it an undesigned and unexpected result of creative power?" Theosophy answers. "No"; while to the questions: "How then can omnipotence exist?" and "Does not the state of Europe to-day make the belief in God a superstition?" Theosophy replies. "These very facts, to which the rationalist appeals in disproof of the existence of an all-wise and beneficent God, are the finest and most conclusive proofs of that God's existence. These things, which are cursed and condemned as evil, which are assumed to prove that nothing but an evil demon can be conceived as the alternative to the blind laws of chance as the power that controls the universe—these things were designed for our especial benefit, and when we believe otherwise, it is because we are deceived by our own ill-disciplined, ill-regulated, ill-adjusted imaginations.

Nothing is more easy than to mistake the intentions of those whose actions inflict pain upon ourselves. We have such an inexhaustible fund of self-love and self-commiseration that we readily persuade ourselves that no one but an evil demon could be capable of hurting us. Yet it is quite a common thing for really good men to inflict both physical and mental suffering for the good of the sufferer, and even we can sometimes be brought to recognise the fact. The man who shrinks before the surgeon's knife seldom calls the surgeon a demon. No, because he can recognise that the knife is a lesser evil than, shall we say, a cancer. But it is possible to provide a better illustration than that.

There was once a certain Eastern King whose health was very bad. He suffered from corpulence, shortness of breath, bad blood, indigestion, and the thousand-and-one other evils which spring from lack of exercise and over-eating. He summoned all the physicians of his realm, but none of them could cure him. Perhaps this was because he did not take kindly to their advice. They hinted at temperance, exercise,

and other such unpleasant and evil things. But the king always flew into a rage then and drove them from his presence. Naturally he grew steadily worse. From time to time, however, he had heard of a certain great physician who lived in a far distant country and who performed most miraculous cures, and at last, in despair, he made up his mind to seek this famous healer. So he set out with an ample retinue, travelled by easy stages, and finally reached the distant country in which the great physician lived. Seeking the house of the physician, he demanded to be cured. The physician, after examining him, replied that he could guarantee a cure upon one simple condition. Asked what the condition was, he answered that the king must dismiss his retinue to their homes for a period of three months and place himself, during that time, entirely in the physician's hands. Naturally the king began to storm and rave. He declared that if the physician could cure him at all, he could cure him in the presence of his retinue, who were, moreover, indispensable to his comfort. But the physician replied that he himself was the best judge of what was necessary and of what was possible, and that, for the rest, the king could rely upon it that everything that skill and care could do should be done for his benefit. Upon that understanding the king at last gave way, dismissed his retinue to their homes, and slept that night in the house of the physician.

Next morning he awoke bright and early, sat up in bed and called for his breakfast. The physician appeared and told him that he could have breakfast, but first it was desirable that he should get up and take some exercise. The king was aghast. Exercise? Why, he had always been given to understand that there was nothing so harmful as exercise upon an empty stomach; and, in any case, the suggestion was utterly inconsistent with his royal dignity. Very well, the physician acquiesced, but asked that the king would at least get up for

his breakfast, which he would find waiting for him in another room. The king consented to this compromise, and got out of bed. His slippers were missing, by the way, but he was told that he would find them downstairs, so he walked bare-footed into the room indicated, looking for his breakfast. He found himself in a bare, unfurnished apartment, provided with a floor of iron plates, and he had no sooner made this discovery than the door was closed upon him. He tried to get out, but found the door locked, and no notice was taken of his demands that it should be opened. Presently the iron floor began to grow hot to his feet. Soon he was compelled to raise one foot and then to lower it again to raise the other. He began to threaten that physician with the pains and penalties which he would inflict when he recovered his freedom. No notice was taken of his threats. The floor grew hotter and the king began to hop. He lost his temper and began to use strong language, but the floor grew hotter and hotter and the king hopped faster and faster. The sweat poured from him. He called the physician every vile name to which he could lay his tongue. He called him a scoundrel, a villain, a fiend and an evil demon. Such fiendish cruelty was unheard of. No one but an evil demon would have been capable of torturing him so. But the floor grew hotter and hotter, and the king hopped faster and faster. He called on God for assistance, but God seemed deaf or far away, and presently our infuriated monarch began to apply bad names to the Almighty Himself. Indeed, had he been in a philosophising mood, he might have demanded if such apparent cruelty was consistent with the belief in an all-wise and beneficent Providence, and whether his present state did not prove that there is no directing Intelligence behind the universe, or else that the Intelligence is that of an evil demon. He might have soliloquised in this way: "Was all this designed before the foundations of the earth were laid? How, then, can anyone worship the designer?"

But praying and cursing were alike vain. That monarch put in an hour's vigorous exercise upon those hot plates, and at the end of that time was let out exhausted. After a brief rest, he was given breakfast. Meagre diet it appeared to him—bread and cheese and water and that kind of thing—but he ate it with unaccustomed relish, and after a few hours' rest, he was invited to take exercise again. He refused at first, but was told to make his choice between voluntary exercise and the hot plates, and with the memory of his recent sufferings in mind, he consented to take the exercise. And, to cut a long story short, during the next three months he was put through a thorough course of physical training. A temperate diet and vigorous exercise were his daily lot henceforth, and within a few weeks a miraculous change had occurred. His corpulence, his indigestion, his shortness of breath, his palpitation of the heart, disappeared as if by magic. His eye became bright, his complexion clear, his muscles firm. By the end of the three months he was a trained athlete, sound in wind and limb, and the story says that when his retinue returned to take him home, the then grateful monarch bestowed a robe of honour upon that physician, departed for his own country rejoicing, and lived happily ever afterwards.

Now the question which has to be asked is this undoubtedly that unlucky monarch suffered much during the early stages of his training. He had much physical suffering to go through—stiffness, soreness and the like—and not a little mental suffering also—the suffering which comes of crestfallen pride. Was this suffering good or was it evil? What was the opinion of the king himself? The answer to the last question is obvious enough. When the king had passed through the ordeal and when he enjoyed the advantages which his sufferings had earned; when he had become a healthy man, sound in wind and limb; why, then he looked back upon his sufferings and saw that they were good. He saw then in true perspective,

because self-pity had departed from him. He saw that they were but the means to an end and that the end was worthy of the means employed. He saw that, though unpleasant in themselves, they were but factors in the great physician's beneficent scheme of healing and progress. But good or evil depends upon the point of view, and when the monarch was hopping upon those hot plates and suffering physical tortures, nothing would have convinced him that his sufferings were good, that they could be anything but evil, or that anyone but an evil demon could have devised them.

Humanity is hopping upon hot plates to-day. Its sufferings in the process are considerable, and it would be difficult to convince those of us who are still in the self-pitying stage that these sufferings can be anything but evil. To them, the wise physician, who is scourging the world for its own good, can only be an evil demon. Yet under this treatment the nations are becoming sound in wind and limb before our very eyes. More has been accomplished for social and political progress during three years of war than during a hundred years of peace. There is no need to enter into details. To indicate a few of the most salient points will suffice. Britain has thrown off her growing conservatism and renewed her youth again. She has acquired industrial efficiency and miraculous economic reforms almost at a bound, and a hundred important problems have been settled by general consent. Even the Irish problem may yet be adjusted as the result of this war. She is acquiring national discipline, and the whole moral outlook of the nation has been profoundly changed

The French, who were looked upon before the war as a decaying nation, are now hailed as a nation of heroes. What Russia and Rumania have recently obtained we all know. In the course of a single night, Russia was transformed from an absolute monarchy into a full-fledged democracy, and although

she has temporarily lapsed into anarchy, this is but a temporary phase, and the abominations of the old regime can never be restored. The terrible incubus which weighed upon the nation has been flung aside and a new era of hope and promise has dawned. This war was responsible for that—this cruel war which is alleged to disprove the existence of the guiding hand of a beneficent Deity. The Central Powers and their allies have already learned much, but their great lessons will be learnt in defeat. America, who has recently come into the war, is already learning the lesson of national discipline, and promises to obtain as many benefits—social, political, and economic, as any of the other nations concerned. Nor is there any nation engaged in this great war which has not obtained, or shall not obtain, benefits well worth the cost. What then shall we say of the sufferings endured? Are they evil or are they good? Once more it must be replied that all depends upon the point of view. So long as we remain in the self-pitying stage, so long shall we call them evil. But when we have passed through the fire and have reaped the benefits which our sufferings have sown; when we are able to look back upon these sufferings and see them in true perspective; then we shall say that they were good. We shall see that they were but factors in a great, beneficent scheme of evolution, that they were the means to an end, and that the end was such as to justify the means employed. We shall no longer call the Great Physician an evil demon then.

Why should we call Him that now? Why can we not rise above the clutch of present circumstance? Is it not simply because we cannot see the wood for the trees? We see the factors making for evolution which surround us, but we cannot grasp the scheme itself. We are not big enough. Our mental outlook will one day be that of a tall man who views the world from a mountain top. At present, however, it is that of a small man standing in the midst of a vast plain. Our

outlook is circumscribed. We see but little of the game and that little we hopelessly misunderstand.

Let me illustrate the folly of much of our reasoning by comparing small things with great. We know that Mr. Lloyd George, with most of the Allied leaders, is opposed to a premature peace. We know that his decision will mean the sacrifice of hundreds of thousands of lives, and that his aim of a decisive Allied victory can be secured only at the cost of an appalling sum of human misery. Mr. Lloyd George knows it also, and he takes his decision with his eyes wide open. Shall we call him an evil demon? We know, as a matter of fact, that he is a respectable, sympathetic, and humane family man. Probably few men are gifted with a larger measure of the milk of human kindness than Mr. Lloyd George. He takes his apparently cruel decision because he knows that it is really the kindest course that he could pursue. He knows that a premature peace which left the German military party in power and undiscredited, would lay the seeds of still more terrible suffering in the future. It would blight the fair hopes now dawning upon the world with the prospect of an Allied victory, and Mr. Lloyd George sees that the wisest and most humane course is to fight the battle to a finish now. That is the decision of a great statesman who takes long and broad views. Such decisions a great statesman must often take, and he must always be prepared to inflict suffering in order to achieve his ultimate aim. If he is not prepared to do this, we say that he is incapable and unequal to his responsibilities. If he is prepared to do it, we do not call him an evil demon. The worst cruelty in all the world is misguided humanitarianism. Let us remember that the Almighty is the greatest of statesmen: that He takes long views, that the breadth of His mental horizon is not limited even by boundaries of the manifested universe; and if, in the accomplishment of His ultimate aims, some of the notes

which float amid His sunbeams have sufferings to endure, let us not rashly call Him cruel. Of what is best for us, He is the best judge. He sees our lives in full perspective—past, present and to come. To Him, what we call death is but a recurring incident in an endless life—a stepping-stone to higher things. To Him, what we call suffering and evil are merely the instruments of our greatest good.

Let us turn from the statesman to the soldier. Every day great generals are sending thousands of men to their death. It is a maxim of military science that a general should be prepared to sacrifice his last man in order to secure the victory. If he does this, we do not call him cruel; we say that he is equal to his post. If he fails to do this, we do not call him humane. We say that he is weak and incapable, and we remove him in favour of a more resolute man. Shall we set a lower standard for the conduct of the Almighty? Is not the Almighty the greatest of generals, and shall His conduct be governed by a weak and foolish sentimentalism which we would not tolerate in the leader of a division, an army corps or an army? We do not blame our generals for sacrificing life if the end to be obtained is worthy of the means employed, and what could better justify the suffering and sacrifice of life than the work of Him who controls the manifested universe? Some time ago a famous general was asked what his feelings were on sending every day thousands of men to die. He replied: "We send thousands of men to die in order that tens of thousands may live." The Almighty sends thousands of men to die in order that a universe may live—and evolve.

We shall never understand the significance of life until we put aside self-pity and learn to see the facts of life as part of a great and comprehensive scheme. We must learn to look unpleasant facts in the face and play the man. Let us learn a lesson from the ancient Spartans and from the Samurai

of Old Japan. To these men suffering was no evil but a thing to be sought and endured as productive of the greatest moral good. By suffering they grew and acquired endurance both morally and physically. They did not reproach the Almighty for the sufferings they endured or call Him an evil demon. Their contempt and their reproaches were reserved for the man who shrank from the test because he feared the pain. Nor need we look outside of our own race for men of similar mould. When our great soldiers and sailors have been struck down upon the battle-field, their last words have never been words of self-pity and of reproach to the author of their being as the cause of all their sufferings. Their thoughts in the moment of death have been bent upon the work in hand, upon the victory to be won. When Sir Philip Sydney lay dying upon the battle-field, he put the water-bottle from his own lips and sent it to another wounded man, who, he said, needed it more than himself. When Sir John Moore was mortally wounded on the field of Corunna, his arm being torn from the shoulder by a cannon-ball, he continued still to watch the battle, and his last words and thoughts were of thankfulness for the victory gained. And Nelson, shot through the spine on his quarter-deck at Trafalgar in the moment of victory, thought and spoke of nothing but the battle, his last words being, not of reproach to the Almighty as the cause of his sufferings, but of thankfulness for having been chosen as the instrument to endure those sufferings and gain the victory. These men were fighting to win. They felt that they were merely instruments in the hands of the Divine. They saw that the mighty Ruler of all must know far better what was good for the world, and what was good for themselves, than they.

The ball no question makes of ayes or noes,
But here or there, as strikes the player, goes ;
And He that cast us down into the field,
He knows about it all, He knows : *He knows.*

What is it that enables such men to face and even to seek the greatest perils and sufferings, and to endure all without a word of reproach directed against their creator? Is it not the absence of the factor of self-pity? Is it not because they have evolved beyond that weakness? Every day we see thousands of men cheerfully set forth to face suffering and death. Polar explorers plunge into the wilds, there to endure years of toil and the greatest physical suffering. They lose toes, fingers, limbs, and even their lives at the game. Yet they do not think of pitying themselves. They do not reproach the Almighty for being an evil demon. Why should they, when they not only voluntarily undertake the risk but even compete for the privilege? To them, peril, suffering and death are merely incidents in the great game, to be counted as nothing if the game be won. Whatever the morrow may bring forth, all is in the hands of the Almighty, and all, therefore, must be for the best. That is the meaning of the words put by George Bernard Shaw into the mouth of Julius Cæsar. Cæsar was besieged in Alexandria, and in deadly peril. Someone presumed to encourage him, to bid him not to despair. Cæsar replied proudly, and in the true spirit of the great adventure. "He who has never hoped can never despair. Cæsar, in good or evil fortune, looks his fate in the face."

That is the spirit of Theosophy. That is the lesson Theosophy would teach; and when it is learned, then the old, old problem of the origin of good and evil will disappear with the mental confusion and habits of self-pity that gave it birth. For Theosophy teaches that man came forth from the Divine and descended into matter; that out of matter he shall climb again and become once more divine; that this universe is one vast training-school where, through our sufferings, we attain perfection. Out of the mineral we climbed until the vegetable world was reached. From the vegetable kingdom we worked our way until we attained the rank

of animals. Through the ranks of the animals we fought and climbed until we reached the status of men. By our own efforts we did it, and the worst of the struggle lies behind us. But the end is not yet.

Other men have travelled the same path before us. Some of them have forged ahead and reached to heights which, compared with ours, render them as Gods to men. What they have done we too can do. Where they have climbed, we too can climb, and will. We need only that grain of faith the possession of which, we have been told, will enable us to remove mountains—faith in the Almighty and in His great creative scheme; faith in ourselves, and in what we can achieve; faith in the glorious destiny which lies before us. With that we need the spirit of Theosophy, the spirit of the Ancient Spartans and of the Samurai of Old Japan, the spirit of Sydney, Sir John Moore, of Nelson—the spirit which can face peril, suffering and death, and fail not

Charles Edward Pell

SONGS OF THE SUNLIGHT

DAWN

THROUGH the unfathomable depths of dark
Dawn drops to earth, a lightly-blossomed rose.
The pale sky, lit with day's prophetic spark,
Laughs inwardly, and glows !

The shadowy hills begin to chant aloud
In audible crimson to the listening ray.
God writes a purple message on the cloud,
" Another golden day ! "

The fire of beauty thrills my dreamy sense,
Frail lips of Light all secretly I kiss !
My heart-bud blossoms, blossoms in intense,
Ecstatic pain of bliss !

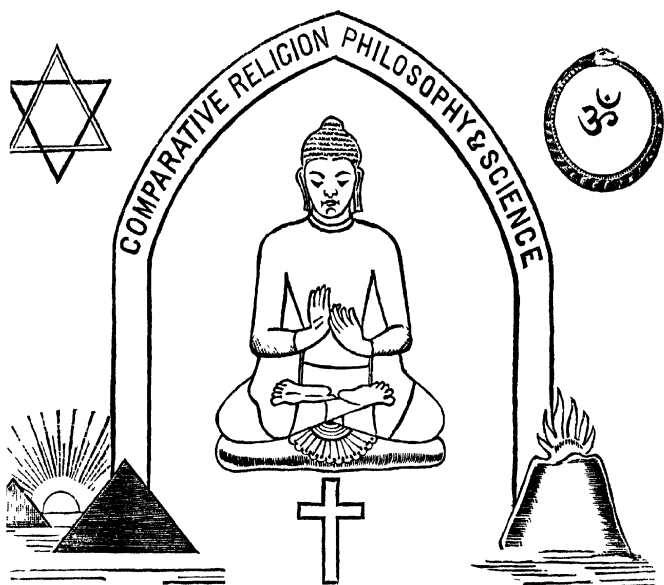
NOON

THE noon, a mystic dog with paws of fire,
Runs thro' the sky in ecstasy of drouth,
Licking the earth with tongue of golden flame
Set in a burning mouth.

It floods the forests with loud barks of light,
And chases its own shadows on the plains.
Its Master of set purpose leaves it free
Awhile, from silver chains.

At last, towards the cinctured end of day,
It drinks cool draughts from sunset-mellow rills ;
Then, chained to twilight by its Master's hand,
It sleeps among the hills !

HARINDRANATH CHATTOPADHYAY



THE THEOSOPHICAL OUTLOOK ON PROBLEMS OF NATIONAL AND INTERNATIONAL POLITICS

By B. P. WADIA

(Concluded from p. 48)

CIVILISATION DID NOT BEGIN

I HAVE already referred to the origin of the state. It is of divine origin, archetypal in nature, and it is a component part of the scheme of the Logos. Its purpose has also been indicated. The many manifestations of that archetypal state

are so many theatres of progress in which human beings gain experience and garner wisdom. States, simple and complex, have ever existed as they exist to-day. I do not think we can truthfully posit, as some western writers have done, that when the earth was young, all human beings were savages, were naked in body, mind and soul. *The Secret Doctrine* raises the curtain on a very different drama. Occultism, which is defined as the study of the Divine Mind in Nature, gives us a different idea. The divine scheme contains pictures different altogether from those drawn for us in modern books. I have searched in vain in the pages of *The Secret Doctrine* for a reference to the time when cultured, civilised human beings were altogether absent from the field of evolution. A few elementary and amateurish experiments of mine, superphysical in nature, also do not yield a period in human evolution when all men were barbarians. This old earth has been from very early times more or less the same in this, that human beings of different stages of growth, and therefore of intelligence and culture, have been evolving side by side as they do to-day. In this our twentieth century, the intellectual American and the Red Indian savage live on the same continent; in this our country of India, yogīs, sages and saints dwell side by side not only with illiterates, but with semi-savage hill-tribes. The savage and the civilised man have always been there from times immemorial. Therefore states, both simple and complex, of many types and several kinds, have also been in existence.¹

¹ Here again, Professor Seeley has some remarks which I would like you to ponder over in the light of what I am saying

"Ancient men, too, lived in states and submitted to government. And if we go to countries remote from Europe, to China, which has always been unaffected by western civilisation, or to India, which has usually been so, we still find governments and states. It is true that these ancient or remote states differ very much from those with which we are familiar. They differ, indeed, more than we readily understand. Observers and students, instead of being surprised at the resemblance, have been too much disposed to assume them and exaggerate them. They have taken for granted that men, wherever found, must have kings and nobles and governments like those of Europe. And perhaps some error has crept into history from this cause, as, for instance, it has recently been maintained that the Spanish accounts of ancient Mexican

And our Theosophical study and research yield the fact that these states afford the means with the help of which members of the human kingdom evolve along many lines, including the political. That, in short, is the Theosophical view about the purpose of the state.¹

GROUPS

The important fact implied in this purpose is that human beings move in groups—a fact which western political thinkers also affirm. They agree with the occult view that states grow in complexity as evolution proceeds. A more civilised state is a more complex organism. A family-state of evolved individuals is much more complex than a tribe-state of less evolved beings; a municipal-state is more complex than a province-state, if the former has evolved further than the province; it may well be the reverse. The idea we want to get hold of is that more civilised states are more complex organisms.

institutions are too much coloured by Spanish prepossessions. But when all due allowance has been made for this cause of error, we do find states, even if states of a different kind, just as we find languages everywhere, though the unlikeness of the Bantu or the Chinese language to Greek or German may be greater than we could at first have conceived possible”

—*Introduction to Political Science*, pp. 30-31.

And in examining the problems before him, actuated by the noble motive of looking for truth in every quarter, Professor Seeley gives a hint, and it would be well for his students and successors to think it over, and follow the suggestions made

“We can no longer think of excluding any state because we do not like it, any more than a naturalist would have a right to exclude plants under the contemptuous name of weeds, or animals under the name of vermin. Accordingly we must throw open our classification to political organisms the most unlike our own and the most unlike those which we approve”

—*Ibid.*, p. 33

¹ Pramathanath Banerjee, in his most excellent book, *Public Administration in Ancient India*, has this significant remark

“It was always considered the duty of the state to offer facilities for the performance of their duties by the people” (p. 282)

A NEW VIEW OF RACES

In this fact is embedded the principal function of the state. Highly evolved beings progress faster than less evolved beings; therefore the former require as their playground a much more complexly organised state than the latter. Nature always provides suitable environment for further progress; it separates an individual or puts him in with others in the same family or tribe or race as is most suitable for the further harmonious growth of the individual. I have found the study of this subject more illuminated in this way. We Theosophists are familiar with the teachings of the root- and the sub-races; these races are known to us, through our literature, as instruments or channels of racial progress on the side of body or form; the type of the race is a bundle of bodily characteristics; the ethnological features make up the type—thus the Āryan type is described in one way, the sixth root-race type in another fashion and so on. Now for the study of our subject look at the psychological aspects of root-races, and sub-races. A man's consciousness has unfolded to a certain extent along certain lines, and therefore he belongs to a particular root-race and to a particular sub-race thereof; in that sub-race, branches and families are arranged to enable the unfoldment of that sub-race type of consciousness. Thus, for example, in the third sub-race—a remnant of it is all that is at present left—you find branches and families of all grades of advancement which can harbour the unfolded souls of spiritual people, artists and writers on the one hand, and also the less evolved souls of individuals struggling in the lower strata of society. You will understand me better if I say that in this first sub-race of the Āryan Race, there are 2nd, 3rd, 4th and 5th sub-race people to be found¹; a Hindū is a member of the first sub-race—I am

¹ I may go even further and say, psychologically, that 6th and 7th race people may be included. Compare the line of thought suggested by H. P. B. in *The Secret Doctrine*, Vol. I, pp. 184-185

not forgetting the influence of the root-stock—as far as his bodily type is concerned—though even here I believe certain exceptions will have to be made—but he may be a Teuton or a Kelt when his soul-unfoldment is taken into account. A Pārsī is a third sub-race individual bodily—broadly and generally speaking—but he may be a Hindū or a Greek as far as his consciousness is concerned. Caste confusion has come to prevail not only in this country, but throughout the world, if we confine our thoughts to one line of evolution only; but chaos vanishes when we study the problem of races from the point of view of several lines of evolution.

Therefore in our study of human-grouping in and through which political evolution takes place, we have to take into account the various aspects of the grouping. The family-grouping of to-day is more or less the family-grouping of the past: there are savage families and there are cultured families, but we cannot dub a family savage because the bodies provided by that family belong, say, to the 4th race. A Mongolian family may be very far in advance of a Teutonic family when soul-unfoldment is taken into consideration; but speaking strictly ethnologically, a scientific expert may rightly affirm that the Mongolian body is inferior to the Teutonic body.

THE MANIFOLD FUNCTION OF THE STATE

We have to get hold of this idea very clearly—the function of the state is a many-sided affair and it has to do with the whole of the individual and not any particular aspect or aspects of him. In understanding the function we have to bear in mind the purpose of the state. The purpose of the state is to afford a playground for the progressing individual, and its functions consist in a deliberate handling and affecting of the whole individual. The Theosophical “man” is different from the creature science has brought into existence in the nineteenth

century. Man is sevenfold and tenfold from the point of view of the Theosophist; he is double, and at the most triple, from the point of view of modern science. Therefore from our standpoint the function of a state—any state, family-state, or race-state, or nation-state—is sevenfold or tenfold.

The state has certain virtues, if we may put it in a somewhat concrete manner, and these the individuals passing through the state have to and do acquire. These virtues may not be acquired to the full; the individual may not, and in almost every case does not, acquire all that the state offers him; but under a certain law of evolution—this is another fascinating study which Theosophists may take up with advantage—any individual passing through a particular state does not leave it altogether until by repeated re-births, continuously or at intervals, he acquires definitely the virtues of the state. We may put it differently and say that he does not leave that state till he is sufficiently influenced by it. Looked at from the point of view of the individual, as a soul, he takes birth repeatedly into that environment which affords him opportunities to take his next step of advancement. An example will make this clear. Suppose a man's further step depends on the development of a certain virtue, he will find himself in the state which has within it the power to help him to evolve that virtue. A man who needs the development of intense patriotism may well find himself to-day in this land of India as a young man. The state of India—composed of several factors—affords him the fine opportunity to develop patriotism. On the other hand, one who is outgrowing patriotism and acquiring a humanitarian outlook, will find Germany—which is failing in the realisation of its ideals—a suitable channel for the purpose.

This brings us to the recognition of the fact that the number of projections or manifestations of the archetypal state used on this globe, is a definite number—somewhat vast but

still limited—suitable to the corresponding types of evolving humanity on earth¹

Looked at from this standpoint states may be defined as natural institutions which correspond with certain phases of human evolution.

A NEW CLASSIFICATION

Now human evolution—for the purposes of our study especially—may be said to consist of the evolution of material organisms, physical as well as superphysical, and unfoldment of the Spirit and its instruments and channels—Will,² Pure and Compassionate Reason,³ Reasoning Mind,⁴ Mind,⁵ Emotional Mind,⁶ Feelings,⁷ and Instincts.⁸

As I have pointed out, political evolution aims at the production of the Free Man, by the help of states which are natural institutions.⁹ The development of man, material and spiritual, referred to above, is many-sided, proceeds along many lines, and the political is only one of them. The political

¹ Once again Seeley's remarks are worth quoting. He says

"It would not be surprising if all the states described by Aristotle, and all the states of modern Europe into the bargain, should yield but a small proportion of the whole number of varieties, while those states less familiar to us, and which our manuals are apt to pass over in silence as barbarous, yield a far larger number"

—*Introduction to Political Science*, p. 34

² Ātmā

³ Buddhī

⁴ Buddhī-Manas or Higher Manas

⁵ Mind untouched by Buddhī but free from the influence of Kāma

⁶ Kāma-Manas

⁷ Kāma

⁸ Instincts are twofold (a) outcome of our feelings when our body contacts them, and (b) outcome of the physical elemental contacting the physical body

⁹ Professor Seeley concedes that the states are natural institutions, thus he is on the way to accept the divine origin of the state, and I daresay will preach it when he returns to earth to occupy the then Regius Professorship of the then Cambridge. He says

"Now certainly the state is not so purely a natural product as a tree or an animal, still it is in part a natural product, and to the extent that it is a natural product it must be said to be in the strict sense without an object"

With the latter portion of the quotation we, of course, cannot agree, but we do not want to enter into discussions

evolution consists in the man making himself one with the state with a view to learn everything that the state has to teach, and acquire every virtue that the state has to offer. A man passes through one projection after another of the archetypal state, building faculties, unfolding powers, acquiring virtues. He does all this through the instrumentality of the grouping arrangement of Nature. This grouping arrangement is a very economical arrangement of Nature, as it is also most sympathetic to the evolving entities, always providing short cuts and paths least difficult, however full of obstacles they may seem to us to be. ¹

THE STATE CEASES TO BE USEFUL

The state is the outcome of the grouping arrangement ; there may be other outcomes, but the state appears to be the main one ; at any rate it is so for the subject of our study. The individual passes through state after state, arriving at more complex states as he progresses further and further, but at the same time he is gaining ground in another direction—so as to “regain the child-state he has lost”. He is becoming self-reliant, is able to stand alone, and is in a position to render help to men in his capacity as super-man. The political evolution is over when the man needs no more the aid of the state.

Aristotle was right when he said that “Man is naturally a political animal ; and one who is not a citizen of any state, if the cause of his isolation be natural and not accidental, is either a superhuman being or low in the scale of civilisation,” to which we would add the class of one who does not

¹ This, again, is a fascinating by-path which I must forgo the temptation to tread. It is said in books of Occultism and Yoga that a man may escape from the bondage of birth and death at almost any stage of evolution, provided he makes the proper use of his environment and responds to it as a soul and not a personality. Nirvāna is said to be a change of Condition and not conditions, and in human political evolution, it seems to me, the gaining of Freedom is a rich possibility.

belong to the human kingdom at all.¹ Man, by entwining himself in the meshes of the ever-growing complex state, acquires the virtues the states have to give him, but he all the time is also endeavouring to cast off fetters which are concomitants of that acquirement. There is in political evolution, as in other kinds of progress, the time of forthgoing and the time of return—the *Pravṛtti* and *Nivṛtti* mārgas.

Now it is very difficult for me to describe the process which a man adopts when he is passing through states, first simple and later on complex, till he begins to return to the simple, and eventually gets there. I have tried to paint this picture in many ways, but there is only one which seems intelligible enough to be presented, and that I give here.

YOGA WITH THE STATE

Theosophists are familiar with the idea of yoga, of union with the Higher Self, or with the object of devotion, or with the Supreme. We also know of the union of the consciousness of the disciple and Master—the yoga between the Teacher and the pupil, which goes under the name of accepted discipleship, sonship, etc. If we bring to bear this idea of yoga or union of consciousness in the matter of states and individuals, we get not altogether an inadequate idea of the process whereby an individual grows politically, through the instrumentality of the state, and at the end triumphantly emerges a Free Man—a perfect Anarchist—using the term in the philosophical sense—the perfect man of Leo Tolstoy and Walt Whitman. I know there are aspects of this analogy which are removed from exactitude of detail, but I am only applying general and broad principles, and there is hardly an analogy perfect in all its parts.

¹ Aristotle, as pointed out by Seeley, "almost excludes from his investigation all states but that very peculiar kind of state which flourished in his own country"

Picture, therefore, an individual, say, in the family-state: even there, he is, to use the Aristotelian phrase—not a very complimentary one to budding Gods—“a political animal”. In that elementary state¹ of the family he is evolving politically—learning something which will enable him to become the Free Man, the Perfect Citizen of a Perfect Commonwealth, where each man lives his life by the laws which he has made for himself. He is learning this lesson by the process of yoga or union with the family-state, and the consciousness of that state widens and continues to widen, till the complete family-state—*i.e.*, a state where laws of consanguinity predominate and guide human endeavour—is realised by the individual. It begins at an early stage of human evolution, and even in modern civilisation human beings, on the whole, have not emerged out of it. Complex family-states, suitable for highly evolved beings, exist to-day in which human beings are acquiring the virtues of the householder, which state is not yet transcended. The man of the family to-day is performing yoga with the consciousness of his family, and thereby with that of the family-state. The tribe-state, similarly, is not altogether left behind by men who have even come to twentieth century European civilisation; in modern England, for instance, we have Yorkshire men and Lancashire men, as we have here Pañjābīs and Madrasīs. Through our county or provincial experiences we are making a union with the tribe-state, and are gaining the virtues a tribe-state offers. Perhaps this example is not quite happy, because tribes were wandering bodies once—and there are to-day in existence ramifications of wandering tribes who are not much affected by geographical boundaries²—and provincial population has settled down in a space area. However, if we examine deeply

¹ I am not forgetting that there are evolved family-states which are more complex than evolved tribe-states

² We may with advantage examine the position of the members of our T.S. as belonging to a kind of wandering tribe.

and trace the evolution of tribes, I do not think my example will be altogether rejected. Similarly again, human beings gain experience and acquire virtues through nation-states, race-states, and so on. By contacting and making close ties with states, and other fellow men in the states, individuals are evolving politically.

THE TWO PATHS OF POLITICAL EVOLUTION

This process has two definite stages, as you already must have noticed, and which I have already referred to in passing. There is the first factor—the entwining of the individual with the state, and the second—the extricating of himself from the state when he has nothing more to gain therein. Before our very eyes is taking place a somewhat strange phenomenon, perhaps for the first time in the history of humanity—settled family-life is more and more being given up by members of the evolved races under economic and other pressure. The inclination to get married and settle down is less strong to-day than in ages past. Time was when civilisations had no bachelors, where family life was supreme and the chief function which members thereof had to perform was going through the marriage rite and living the married life¹. In its place to-day we find a more complex state than

¹ Cf. Maine's *Ancient Law*. He says "The idea that a number of persons should exercise political rights in common simply because they happen to live within the same topographical limits was utterly strange and monstrous to primitive antiquity. The expedient which in those times commanded favour was that the incoming population should *feign themselves* to be descended from the same stock as the people on whom they were engrafted, and it is precisely the good faith of this fiction, and the closeness with which it seemed to imitate reality, that we cannot now hope to understand. One circumstance, however, which it is important to recollect, is that the men who formed the various political groups were certainly in the habit of meeting together periodically for the purpose of acknowledging and consecrating their association by common sacrifices. Strangers amalgamated with the brotherhood were doubtless admitted to these sacrifices, and when that was once done, we can believe that it seemed equally easy, or not more difficult, to conceive them as sharing in the common lineage. The conclusion, then, which is suggested by the evidence is, not that all early societies were formed by descent from the same ancestor, but that all of them which had any permanence and solidity either were so descended or assumed that they were. An indefinite number of causes may have shattered the primitive groups, but wherever their ingredients recombined, it was on the model or principle of an association of

the family-state, and we are all evolving through nation-state and race-state. The principles of nationality are being utilised to-day as those of the family-state were once used. We are making ourselves one with our respective nations and races, and in a few centuries we should have completely transcended that and should be engaged in making ourselves one with a more complex organism of an international and inter-racial character. Even to-day there are men and women who are dreaming some such dreams and aspiring after some such state.

THE TRUE POLITICIANS

Therefore we see that it is also a question of escaping from a state when the lessons it has to teach are learnt, just exactly as a disciple becomes a Master and leaves behind the state of discipleship. Thus we get a picture of the function of the individual in the state, and indirectly of the latter towards the former. This applies to all the members of the human family—for they are “political animals” and will be perfect citizens of an anarchical commonwealth—once again in the philosophical sense. But while all men and women undergo political evolution, they are not all politicians. That is altogether a different evolution, to which a certain number of humanity belong—most probably one-seventh of the total number. For these particular individuals, the general political evolution becomes more deep or more strenuous. Once again we are entering a side track of our main subject, but a very fascinating track. I will pass on by saying only that these particular human beings who are evolving as politicians—

kindred Whatever were the fact, all thought, language, and law adjusted themselves to the assumption. But though all this seems to me to be established with reference to the communities with whose records we are acquainted, the remainder of their history sustains the position before laid down as to the essentially transient and terminable influence of the most powerful Legal Fictions. At some point of time—probably as soon as they felt themselves strong enough to resist extrinsic pressure—all these states ceased to recruit themselves by fictitious extensions of consanguinity.”

not necessarily all the members of Parliament or Legislative Councils—often become Political Helpers of Humanity, Manus and Lawgivers, Rājarshis and Regents. A very good description of these true Politicians is to be found in Plato's *Republic*, where they are described as "artists who imitate the heavenly pattern"; and "herein will lie the difference between them and every other legislator—they will have nothing to do either with individual or state, and will inscribe no laws, until they have either found, or themselves made, a clean surface". How will they copy the pattern when they have obtained a "clean surface"? Says Plato: "And when they are filling in the work, as I conceive, they will often turn their eyes upwards and downwards: I mean that they will first look at absolute justice and beauty and temperance, and again at the human copy; and will mingle and temper the various elements of life into the image of a man; and this they will conceive according to that other image, which, when existing among men, Homer calls the form and likeness of God." But all that, as Kipling would say, is another story.

TWO PRINCIPLES

I have referred above to the simultaneous processes whereby a man gets entwined and also extricates himself from the state—the two mārḡas, as it were, of human political evolution. The first, I have described in terms of yoga, union with the state; the second may be aptly spoken of as a spiritual counterpart of the struggle for existence and the survival of the fittest—the existence of a Free Man and not of a "political animal," to become the fit "Anarchist," surviving all the bonds and fetters that long evolution imposes on us. These two aspects lead us to the inference that there must be also two fundamental principles on which this double-aspect process rests. I think a little careful study confirms our

expectation, for we find that, common to all states, simple and complex, are two appendages, the principle of union (with co-operation as its central manifestation), and the principle of unity (with the supreme puruṣha, the Perfect Citizen, the Free Man, as the goal ever held in view). Let me put it a little more clearly.

We find that an individual belonging to a particular state, in the process of yoga with that state entwines himself, by the help of this principle of union, with other members of the state. The state is not apart from the individual, though it is created for him; the individual, so to say, is part of the machinery of the state; without him the necessity of the state vanishes. The divine scheme provides for the state because individuals have to have a playground for progress. Where would be the need for a playground if no players have to play any game? The playground implies players—the latter form part of the former. Now the individual and the state have a similar relationship. The individual acquires the virtues of the state through the instrumentality of fellow-citizens. In performing yoga with the state an individual co-operates with other individuals in that state. All the time the individual learns how to co-operate—in the family with a few, in the tribe with a few more, as a nationalist with many, and an internationalist with many more, as a humanitarian with all. That is the first process, which is predominantly in manifestation in the first half of the human political evolution. Progress is fast, and is mainly achieved, in the first period, by this co-operation. The second phase is predominant in the second half, and the individual, as individual, emerges in that period and receives his due homage. His mastery over the state, his independence of the state, he being, as it were, more than the state, are phases of the second half of political evolution. The key-note of the first is union, co-operation with others; that of the second is unity, the

individual, self-reliant, self-satisfied, till he flowers as the Free Man, the perfect Citizen of a Lawless Kingdom.

THE TWOFOLD WAY

Lest I be misunderstood, I will say that I do not contend that in simple and early state-conditions men co-operate with each other, and in the second half they are warring entities. There are no two periods, but rather are there two phases common to all states; these states may be simple or complex in structure; they may be stable or moving in space; they may be early or late in time. In the remotest past and in the most simple of family-states, both the processes are at work, as a little observation shows. In the most complex world-state of the future—the world-state of Free Men—also these two are to be found. Thus it will be seen that to unite with others and yet retain one's individuality is the double-faced evolution through which we have to make headway. Thus co-operation and competition are not opposed to each other, but are supplementary, or complementary, whichever way you like to look at the pair. It is a maddening idea, but is apparently true—that we are engaged in the work of obtaining something only to leave it behind, to reject it, to throw it away. We make ourselves one with our family, and then we want to escape it; with our tribe, and then we have to leave it; with our nation, and then we have to quit it. Get and give away; try to be rich, gain wealth, and then aspire to be possession-less! And this through tens of thousands and millions of years!

PRINCIPLES AND RACES

This tremendous drama—call it a farce if you please—has seven acts which, in Theosophy, we call the seven root-races. Each root-race has seven scenes which we call the sub-races,

and each sub-race several parts. In each act one phase of the sevenfold man plays the leading part, the remaining six phases also are at work on the stage. The perfection of the whole is aimed at in the very end, but the greatest impetus for the perfection of each is given to it when it plays the leading part. Take an example in one particular act or root-race Kāma plays the leading part; Kāma will not show perfection at the end of that act, but only at the end of the play, but it receives the greatest impetus towards perfection in that particular act or root-race. The Kāma in man will manifest perfection at the close of evolution, but it receives the greatest help to attain it in the root-race where Nature plays upon that particular human principle. All the states, from the most simple to the most complex, in that particular root-race, are engaged in aiding Kāma in the individual to progress towards perfect manifestation. The double process of union, or co-operation, and of unity, implying competition in all states of that root-race, are mainly and chiefly in reference to Kāma. What happens in root-races, also happens in sub-races of each of the root-races.

All these principles I have been speaking about have to be taken into account in the real study of political problems of any nation. I have brought you far away from electorates and franchise, Home Rule, wholesale or step-by-step or in compartments, votes for women or no votes for "weaker vessels," free-trade or protection, etc., etc., etc. But then we are at length at the beginning of our subject—problems of National and International Politics. Only the Theosophical outlook is what I have been able to present, and I believe that you, my brothers, can apply these principles to the problems which affect your citizenship.

B. P. Wadia

WHERE WE STAND IN SCIENCE AND HOW WE GOT THERE¹

By G. S. AGASHE, M.A., M.Sc.

INTRODUCTION

ONE of the conditions of well regulated progress is an occasional retrospect of past achievement ; such retrospect shows one clearly where one stands at the moment and gives one also a glimpse of the future, and thus tends to make further progress a little easier than it would otherwise be. It is, therefore, always useful, but is particularly so at certain times, times of transition, times when one stands at the parting of the ways. It seems to be generally recognised that the present is such a time. There are indications from all sides that we are on the eve of a new era of thought, and a new civilisation based on that new thought. And it is my purpose in this article to take an aeroplane view of the development of Nature-Study in the past and describe its present state, so that the layman, and especially the Theosophist, may be in a position to judge for himself if there are any signs of the coming change to be observed in the domain of science, or "Modern Science" as it is frequently called.

The expression "Modern Science," although appropriate in one sense, is in a way misleading. Science is not something that was born the other day. It is in fact as old as human thought. It is the product of a certain way of regarding sense

¹ An abstract of this paper was delivered as a National University Extension Lecture at Madanapalle in February, 1918

experience. There are two points of view from which our sense experience may be regarded. We may either take the facts supplied by the senses at their face value, regard them as real entities, and proceed to co-ordinate them, to find inter-relations between them, and to build them into a single, comprehensive whole. The result of this process is what we call science. Or we may question the validity of our sense experience, question the right of the facts brought to us by the senses to be considered real, and raise inconvenient doubts and difficulties about the nature of knowledge itself. This latter process gives rise to what is called metaphysics. None of us is free from the working of this dual mental process; but in few of us are they both equally pronounced. As a rule one of the two tendencies is more dominant than the other; and so we talk of a scientific or a metaphysical temperament. The same holds good of the different periods of human history. Both the ways of thinking are to be observed in every age; but at the same time some ages are distinctly scientific, others distinctly metaphysical. One may say roughly that the general tendency in ancient times, so far as historical records show, was metaphysical, both in the East and the West, while the trend of the modern age is very distinctly scientific. There is hardly a postulate in modern metaphysical systems that has not been already adumbrated, if not elaborated, by the ancients. There are but a few scientific theories to be met with in ancient writings that can command at least our respect, if not our agreement. That is why science is often called modern science. And that is also the reason why in this survey we need not dwell long on ancient times.

EGYPT AND INDIA

It may here be objected that I am very unduly depreciating the scientific achievements of the ancients. It may be

pointed out that all the ancient nations whose records are at all available to us, are shown to have had a considerable amount of practical scientific knowledge. It is certain, for example, that the ancient Egyptians were skilled in dyeing and in the manufacture of leather. They produced and worked metals and alloys, and were familiar with the methods of tempering steel. They made glass, artificial gems and enamels. As far back as 1500 B.C. the Tyrians produced their famous purple dye, which was unmatched for brilliancy until recently. The progress of our own ancestors in the industrial arts was equally considerable, if not more so. Besides being quite familiar with almost all the arts mentioned above, they were specially skilled in textile manufacture, in the production of fine cotton, woollen and silken fabrics, with or without gold lace. Agriculture too was in an advanced state of development. But these facts are irrelevant to the issue. What we are now concerned with is not the industrial arts but scientific theories. And of these, I venture to submit, there was great dearth in old times. Some of the elements that constitute the scientific method were there. There was observation and there was induction; there were even experiments. But all these were calculated to increase industrial efficiency and not to build new scientific theories or to perfect old ones. On the theoretical side of science, there were speculations, which were oracular and arbitrary, when they were not mystical and symbolical, which had little, if any, connection with physical, material facts observed under natural or artificial conditions. Some of these speculations, no doubt, have an apparent resemblance to our modern theories. Thus, for example, when one talks of "elements" in modern chemistry, one is tempted to connect them with the four or five "elements" of the ancient Greeks or the five Mahābhūtas of the ancient Hindūs; but the attempt is as mischievous as it is natural; for really the two conceptions are entirely different. Stronger

still is the apparent resemblance between the modern atomic theory and the atomic theories of Kanāda or of Democritus. In reality they have no connection whatever, because their origins are so entirely different.

I must not, however, omit to mention here parenthetically two points in connection with ancient Indian philosophers and their writings. The first is that there was one science in which our forefathers excelled all nations, ancient or modern, and that science was the science of psychology. Modern Western psychology is as yet in such a rudimentary state as hardly to deserve the name of science, and it is not proposed to include it in the present survey. It may take decades before it comes to the stage of ancient Indian psychology, and that too if the present methods are discarded and the methods of the old Indian masters adopted. The second point is that many of the ancient Indian philosophers possessed, as a result of the high development of psychology, a considerable amount of knowledge of superphysical worlds ; and in their writings superphysical facts have been so inextricably mixed up with physical ones, that unless one is a clairvoyant oneself, one cannot make out which is which. Ignorance or forgetfulness of this important fact has turned such a large part of the writings of oriental scholars, both European and Indian, into so much waste paper. A similar difficulty is met with in interpreting the ideas attributed to Pythagoras or the writings of Plato and some other Greek philosophers, because they too were in possession of the knowledge of ancient Indian psychology and its revelations. But in Greece apparently this knowledge was restricted to a few individuals only.

GREECE AND ROME

The strong point of the ancient Greeks was neither psychology nor the industrial arts, but the plastic arts. In the

matter of industrial arts, they did nothing more than keep up what they learnt, chiefly from the Egyptians and to some extent from the Indians through the agency of the Persians. Experiment, which is so vital to the development of the industrial arts, seems to have been their weak point, and deduction their strong point. For we find that they made great advances in the purely deductive science of mathematics, more especially in geometry. They also made some advances in astronomy, which, be it noted, although not a purely deductive but mainly observational and inductive science, is non-experimental. In all other sciences they were (at least in their palmy days) quite satisfied with arranging, in accordance with their love of form, all the facts they knew in formal systems, frequently using very arbitrary and barren principles of classification. The best known of such systems is that of Aristotle, which was in some ways so good that at a later time it weighed like an incubus on all fresh scientific inquiry.

The Romans, who succeeded the Greeks in Europe, were a warlike people, well versed in the art of government and the science of law, who cared little for intellectual pursuits themselves, but were practical enough to allow the conquered Greeks to continue their studies for the general good. The conquest of the Greeks by the Romans did not very much interfere with the progress of Greek learning. It merely transferred the seat of learning from Athens to Alexandria, which remained the intellectual capital of Europe for several centuries. The pursuit of learning in Alexandria was considerably facilitated by the famous library which Ptolemy had established there in the third century B.C. The Alexandrian school of astronomy, with Hipparchus (190-120 B.C.) as its most distinguished member, made considerable progress in the science. Eratosthenes (276-196 B.C.) measured the obliquity of the ecliptic, and measured the dimensions of our

globe, by a method which is substantially the same as used to-day for the same purpose. And later on (A.D. 130) Claudius Ptolemy wrote his *Suntaxis* or *Almagest*, in which he elaborated his geocentric theory of the universe with its excentric, deferent and epicycles. He also made some experiments in optics, that were based on Plato's teaching of the rectilinear propagation of light, and the equality of the angles of incidence and reflection. In medicine too the Alexandrian school showed itself to be far more practical and experimental than the old Hippocratic school, and under the leadership of Herophilus made much progress in the study of anatomy, the bodies of criminals condemned to death being used for the purpose. The results of all this work were later on built into a new system by Galen (A.D. 130 ? - 200), the most celebrated alumnus of the Alexandrian school of medicine, whose system dominated medical thought in Europe for centuries. The most striking results, however, of this new departure on the part of Greek genius were to be seen in the domain of mechanics and engineering. Archimedes (287-212 B.C.), the originator of mechanics as a science, flourished in Alexandria. To him we owe the theories of the centre of gravity, of the lever, and of the buoyancy experienced by floating bodies, and the invention of the screw-pump, which is still called after him. About a century later flourished Ctesibius, the inventor of the force-pump and the ancient fire-engine based on it, and his pupil Hero, who invented the so-called "eolipile," a primitive form of steam turbine, which consisted of a hollow sphere with two arms at right angles to its axis and bent in opposite directions at its ends. By the third century of the Christian era the Greek genius seems to have exhausted itself. After the death of Plotinus (A.D. 205-270), the last of the Greek thinkers, there were no further contributions even to philosophic thought, not to speak of scientific discovery, from the schools of Alexandria. They were simply marking time till the torch

of learning was taken from their hands by the Arabs in the middle of the seventh century.

ISLĀM

Muhammad, the Prophet of Islām, was born in 569, and at the age of forty began his ministry, which lasted for nearly twenty-three years. During this short period he achieved the miracle of transforming the nomads of the sandy deserts of Arabia into a united and civilised people. Under the inspiration of Muhammad's teaching they started on a career of conquest soon after the Prophet's death, and in less than a century became masters of Syria, Persia, Egypt, Africa and Spain. During these campaigns they came across Indian thought on the one hand, and Greek thought on the other, and absorbed them both. And from this time forward the followers of Islām, first the Arabian and later on the Moorish, remained the sole bearers of the torch of knowledge in the West for more than five centuries. During this period, the so-called Dark Ages, Christian Europe was at the lowest point of intellectual culture.

The Arabs and their successors in Spain, the Moors, assiduously cultivated the sciences of astronomy, algebra, trigonometry and medicine, in each of which they combined the knowledge of the Greeks and the knowledge of the Hindūs. Alhazen (987-1038), a native of Basra, wrote a work on optics, which among many interesting and original things contains the earliest scientific account of atmospheric refraction. He was also the first to give a detailed description of the human eye, which, he says, he took from works on anatomy. But the name of the Arabians is most prominently associated with the science of alchemy. Although the science very probably did not originate with them, it was very widely prevalent among them and was very seriously pursued by Arabian savants. Arabian alchemy spread all over Christian Europe

through the splendid Moorish Universities in Spain, whither in those days all aspirants after knowledge in Europe had to wend their way, sometimes in the disguise of a Muhammadan student. Alchemy was learnt and practised by Christian monks such as Albertus Magnus (1198-1282), Roger Bacon (1214-1294), the celebrated Doctor Mirabilis of Oxford, and Raymond Lully (1225-1315), although it was under the ban of the Church. In its early days it seems to have been simply a sort of adjunct to the science of medicine, to have been nothing more than the art of preparing drugs. But in later days apparently it came to be associated solely with one pursuit, *viz.*, the search for the Philosopher's Stone and the Elixir of Life. There is some dispute as to the exact nature of this later development of alchemy. The opinion commonly held to-day is that it was merely a case of a purely physical science that had taken a wrong turn into a blind alley. But there are some who maintain that it was really an occult science, full of superphysical truths, which were guarded from the uninitiated by the use of mystical phraseology, which was purposely mixed with a sufficient number of current chemical terms to allay all suspicion. Whatever may have been the real nature of alchemy, one thing is certain : that preparative chemistry made great advances in the period of Muhammadan domination in the West.

The Arabians not only taught alchemy to the Christians of western and central Europe, but also gave them the works of Greek philosophers. Of these the works and philosophy of Aristotle played a very curious part in the subsequent history of Christianity. Aristotle's philosophy was first brought into western Christendom by the Christian scholars who studied in the famous Moorish Universities of Cordova, Seville, Granada and Toledo. They translated into Latin the Arabic versions of Aristotle's writings. But as many of Aristotle's ideas were opposed to the then current

Christian doctrine, Aristotle's works were under the ban of the Church until about the middle of the thirteenth century. Up to that time Christian doctrine was deeply tinged with Platonic philosophy. Then came a change.

As a result of the capture of Constantinople by the Crusaders in 1204 the Greek manuscripts of Aristotle's works were brought to Paris, and were, a little later, translated into Latin under the direction of St. Thomas Aquinas, "who so manipulated the Peripatetic philosophy as to convert it from a battering ram into a buttress of Catholic theology". Aristotelian philosophy, thus made agreeable to Catholic doctrine, reigned supreme in the Christian world for nearly two centuries—from the middle of the thirteenth to the middle of the fifteenth century. During this period the Saracen power gradually declined. It was slowly overpowered by the Ottoman Turks, who finally became so powerful that in 1453 they achieved a conquest, twice vainly tried by the Saracens, *viz*, the conquest of Constantinople, and with it that of the Eastern Empire. The Turks were not such patrons of learning as the Saracens, and on their occupation of Constantinople the Byzantine scholars fled for refuge to Italy, taking with them the manuscripts of Plato's and Plotinus' writings. When these became well known in the Western world, they considerably undermined the influence of Aristotle. The final and decisive blow to Aristotle's supremacy, however, came from the heliocentric Copernican astronomy

CIRCA 1500-1650

The Copernican theory was in conflict with some of the basal ideas of Aristotle's system; but the share of Copernicus (1473-1543) himself in bringing about Aristotle's downfall was comparatively small. He was not the originator of the heliocentric theory. It was taught by Pythagoras long before him. He merely revived it and acknowledged as much. He

had, moreover, no clear conception of all that his theory involved. Neither did he dare to promulgate his theory for fear of social and religious persecution. The credit of giving wide publicity to the new astronomy belongs to Giordano Bruno (1548-1600). Bruno fearlessly advocated the Copernican system, from which he drew many far-reaching conclusions never dreamt of by Copernicus himself, as for example his idea of an infinity of inhabited worlds through an infinity of space. This anti-Aristotelian and therefore anti-Christian propaganda called the attention of the Holy Inquisition to the renegade monk, whom they sent to death by fire. But the fire which burnt Bruno to death also destroyed the Aristotelian incubus.

During the two centuries of Aristotelian supremacy there was little scientific progress. The Saracens were fast declining. Alchemy persisted in Europe, but apparently achieved little more than the preparation of a few new chemical compounds. In the sixteenth century it seems to have again reverted, under the name of Iatro-Chemistry, to its original rôle of a handmaid to medicine—a scientific art, which made much progress during the whole of the sixteenth and the first half of the seventeenth century under Paracelsus and his followers. This development of the science and art of healing gave an impetus to two other sciences besides pharmacy, *viz.*, botany and zoology. Aristotle's treatise on plants has been lost; but his treatise on animals summarises the zoological lore of the ancient Greeks. Except for the anatomical researches of the Alexandrian school and the writings of Dioscorides (second century) on medicinal plants, there seems to have been little progress made in these two sciences up to the sixteenth century. In that century botany was revived with the compilation of herbals or lists of medicinal plants with their properties. These were soon followed by a system of plant classification in which the reproductive organs, *viz.*, the flower and its parts, were first used as the

guiding principle. This was the achievement of Gesner (1516-1565) of Zurich, to whom also belongs the credit of publishing (in 1565) the first descriptive and illustrated work dealing with fossils, the organic origin of which had already been recognised by Leonardo da Vinci and others a few years before. In the domain of zoology too, morphological descriptions and classifications based on them were very prominent. A beginning was made in the study of human physiology by Vesalius, a Belgian anatomist, who in 1543 published his *Structure of the Human Body*, a volume full of facts ascertained by dissection¹. Early in the next century (1628) Harvey gave for the first time a clear account of the circulation of the blood; and in 1653 Rudbeck discovered the lymphatics. Harvey's discovery is generally regarded as a turning point in the history of European medicine.

Astronomy too was making rapid strides during this period. The two outstanding names are those of Tycho Brahe (1546-1601) and Kepler (1571-1630). The former, convinced that the confused state of astronomical theory in his time was due to a premature dominance of the deductive method, set himself to collect more numerous and accurate data. He was so good at this work that he is generally regarded as the founder of accurate observational astronomy. The accurate data collected by Tycho Brahe fructified in the masterly hands of his assistant, Kepler, into the modern theory of the Solar System, and the idea of universal gravitation. It took Kepler several years to get at his three well known laws, and would have taken several more, if the invention of logarithms by Napier (1550-1617) in 1614 had not come to his

¹ An interesting fact may here be noted incidentally. Some of the facts discovered by Vesalius were held to contradict the teaching of Galen, the Aristotle of medical science. This roused the hostility of the medical profession, who compelled Vesalius to burn his manuscript and relinquish original work. Such cases are rare, if not quite unknown, in the history, say, of physics or of chemistry, but are rather frequent in the history of medicine in the West. The medical profession seem to rank next to theologians in their bigotry and persecuting propensities. Witness the present fight in India between the Allopaths on the one hand and the Ayurvedic and Unāni practitioners on the other.

help—an invention which, Laplace said, doubled the life-work of an astronomer. Kepler found difficulty in believing that gravitation acted at a distance through empty space as it appeared to do, and compared it to magnetism, a subject that had just been brought into the scientific field by the publication in 1600 of Gilbert's book *De Magnete*. This was not the time when magnetism was first discovered. The phenomenon was known for centuries before, as is shown by the Greek legend of the shepherd Magnus, who, happening to walk on ground overlying lodestone on Mount Ida in Crete, was fixed to the earth by the iron tacks in his sandals and the iron tip of his staff. Thales of Miletus (640-546 B.C.), one of the "seven wise men" of early Greece, is credited with the knowledge of the magnetic phenomenon. He is also believed to have known that amber, when rubbed, attracts light bodies. Gilbert (1540-1603), however, was the first person to investigate systematically these two phenomena, the latter of which was subsequently (in 1645) given by Thomas Browne the name of electricity (from the Greek *electron*, amber). Two subjects, now studied under the science of physics, were thus introduced to science in the sixteenth century.

This period also witnessed the birth of a still more fundamental branch of modern physics, *viz.*, dynamics. The master mind responsible for this was Galileo (1564-1642). He enunciated the so-called first law of motion, showed that a light body and a heavy body fall down to the earth at the same speed, and discovered the principle of isochronism of the pendulum, which subsequently in the hands of Huygens led to the invention of the pendulum clock. He proved for the first time that air has weight, and in collaboration with his assistant Torricelli constructed the first barometer. He invented the thermometer. In the science of Sound he showed that the pitch depended upon the number of vibrations in unit time. In pure mathematics there was one more great advance in this

period besides that of the invention of logarithms ; and that was the creation of analytical geometry by Descartes (1596-1650).

The reader may perhaps be wondering why I have not made any mention of Bacon (1561-1626), who is commonly regarded as the prophet of modern science. Bacon's claim to this position is usually supported on several grounds (1) that he overthrew the supremacy of Aristotle ; (2) that he was the inventor of the inductive method of investigation ; and (3) that he was the first person to postulate " the relief of man's estate " as the true and proper object of scientific pursuits. Bacon may have been the prophet of science ; but it is difficult to support his claim to that title by reference to known facts, and historians of science generally deny it altogether. We have already seen that the real blow to Aristotle came from the Copernican astronomy, which was given such wide publicity by Bruno in the teeth of a persecuting Church long before Bacon wrote, and which, so far as one can judge, Bacon rejected. The second ground of his claim is untenable for several reasons. In the first place the inductive method did not arise anew at this time, but had been used by Socrates and Plato centuries back. Secondly, the great forward movement in science really began long before Bacon's time, and much of the work of Kepler, Napier, Gilbert and Galileo had been accomplished before the publication of *Novum Organum* (1620). Thirdly, he was ignorant of much of what was being done in science by his contemporaries ; and of what he knew he treated with contempt some of the most important part, *e.g.*, the researches of Galileo and Gilbert. And fourthly, there is no evidence to show that his writings in any way influenced scientific men. The third ground, too, on which his claim is supposed to rest, *viz.*, that he gave a utilitarian direction to science, cannot be maintained in the light of historical facts. All the great scientific discoveries were made by men who

loved investigation, who loved knowledge for its own sake, or who, if that phrase be preferred, had an insatiable intellectual curiosity. No doubt scientific discoveries have been of enormous practical value. But the investigators themselves had not that before them as a primary or even as a secondary motive. Practical scientists have apparently been more amused than edified by the *naïveté* of Bacon's conception of the method of scientific discovery. One scientist (I believe it was Harvey, his contemporary and the discoverer of blood-circulation) has said that Bacon wrote of science like a Lord Chancellor. And another, Prof. Mach, has the following: "I do not know whether Swift's academy of schemers in Lagado, in which great discoveries and inventions were made by a sort of verbal game of dice, was intended as a satire on Francis Bacon's method of making discoveries by means of huge synoptic tables constructed by scribes. It certainly would not have been ill-placed."

SCIENCE IN INDIA TILL THE END OF THE MIDDLE AGES IN EUROPE

This brings down the story of science in Europe to the middle of the seventeenth century. Let us for a moment turn to our own country, of which very little has been said so far. We have already noticed the industrial achievements of the ancient Indians. We have also noted the extraordinary difficulty encountered in interpreting a good many of the ancient Samskr̥t works. Things are apparently easier when we come to historical times. In the sixth century B. C. we know that there was at Takshashilā a great University; but it is quite unlikely that any sciences were cultivated there except perhaps those of astronomy and medicine. India came into contact with the Persians in the fifth century B. C.; and thenceforward there was a constant communication between India and the

West. Along with the inevitable passage of arms there was also a healthy exchange of thought. We, for example, borrowed the twelve signs of the Zodiac from the Greeks, and very likely gave them in return alchemy, which was thenceforth cultivated independently in Egypt. Although the place of origin of alchemy is not absolutely certain, Dr P. C. Ray thinks it highly probable that India was, if not its only birth-place, at least one of the places where it arose independently. He finds its roots in the *Atharva-veda*. Later on, when Charaka and Sushruta had systematised the Āyurvedic system of medicine, alchemy in India seems to have taken a practical turn and become pharmacy. The mystical side of it does not, however, appear to have completely disappeared; it probably followed its own independent and obscure course.

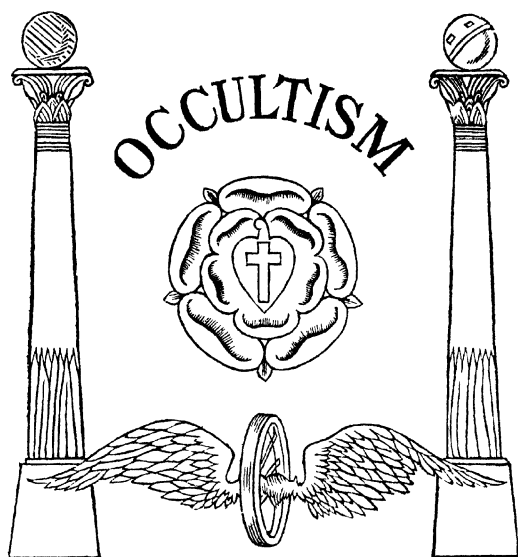
The Arabs came into contact with India very soon after their Prophet's death, and picked up the lore of the Indians in mathematics (especially the decimal system of notation and algebra), in medicine and pharmacy, and in alchemy, and carried it with them westward, where it was combined with the learning of the Greeks, which the Arabs acquired by their conquest of Egypt. If in the Middle Ages the Christian aspirants after knowledge had to trace their footsteps to the heathen Universities of Spain, many an Arabian student had to resort to the centres of learning of the infidel Indian. Even during the decline of the Saracen power the communication between Europe and India was kept up partly by Arabian scholars visiting Indian seats of learning and partly by the caravans of merchants who carried on the Indo-European trade *via* Aden (or Persia and Syria), Alexandria, and later on Venice. This communication must have constantly effected a certain amount of exchange of thought, as is shown by the more or less parallel development of medicine and pharmacy, mathematics and astronomy, in the two continents. Thus, for

example, while the great Indian mathematician Bhaskarāchārya (born 1114) was probably familiar with the development of mathematics in Europe, his own original contributions to mathematics were carried to Europe by the Arabs almost immediately after their publication. In the same way iatro-chemistry developed in both the continents at about the same time. This exchange of thought continued till the end of the fifteenth century. Then came a change. At the very time when modern science was putting forth its first spring buds in Europe, a chilling white frost came over India, from which she has not yet completely recovered.

The latter half of the fifteenth century, which witnessed the revival of Greek learning in Europe, was also a time of tremendous progress in navigation and geographical discovery, especially through Spanish and Portuguese enterprise. It was in this half-century that America was discovered. It was then that the fortunate, or unfortunate, discovery of the Cape of Good Hope was made, and a maritime passage from Europe to India was discovered. Soon after its discovery the sea route became the sole trade route between India and Europe; and the carrying business passed entirely into European hands, where it still remains. From this time all healthy exchange of ideas between India and Europe ceased. Communication continued steady and constant, but in only one way, and that way was the ceaseless flow of wealth from here to there. The Dark Ages of India, as the intervening centuries may fitly be described, began at about the same time as modern science began in Europe. And India drops out of the story of science after this point.

G. S. Agashe

(To be continued)



NON-PHYSICAL BEINGS

A TALK WITH A CLASS

XI

By ANNIE BESANT

IN all religions there is mention made of non-physical beings, some higher than men and some lower, for the worlds which are subtler in their matter than our own have their own inhabitants. Among these there are human beings, but also very many who are non-human, and who are evolving along lines other than our own.

In the Deva Kingdom, the Kingdom of the Shining Ones, there is a broad dividing line, the so-called "embodied" and

“bodiless” *Devas* (the *rūpa* and *arūpa*, with form and without form). The Christian divides this same Kingdom into Angels of nine Orders, and the great hosts of fairies, gnomes, elves, brownies, sylphs, undines, etc. Modern materialism emptied all the worlds but the physical, leaving us only men and animals as conscious beings, and making the physical a lonely globe, and a far duller one than in the elder days, when ripples of laughter of faun and nymph were heard in every glade, and all nature was alive in every part.

The “bodiless” *Devas* are so called because they dwell in the subtle regions where matter is subdued to Spirit and takes shape at the Spirit’s will, those regions which belong to the three aspects of Spirit—Intellect, Wisdom, Power—the embodied are among the inhabitants of the lower mental and the astral worlds. The “bodiless” *Devas* are connected with the guidance of the worlds, of races, of nations, while the “embodied” have to do with the shaping and guiding of the Kingdoms of Nature, and are in the astral world instinctive rather than intelligent. Mentality is little developed till we touch those “embodied” in the lower mental world.

Some in the higher class of *Devas* have been through our humanity. They are those who, having passed through the stage in which spirit and matter are in conflict or balance, have passed through the five great Initiations and have chosen to join the cosmic class of *Arūpa Devas*, one of the seven Paths. You will remember that there are seven Paths which are open to the *Jīvanmukṭa* after Liberation is attained. When the fifth great Initiation is passed there are seven distinct lines of further evolution, any one of which may be selected. One of them is that which is usually called in the later Theosophical books the *Deva* path. That does not belong exclusively to our world; it belongs to the whole solar system. We are not concerned for the moment with those who go up to it directly along a special line of cosmic evolution from the

beginning; that, you will remember, has been traced out, coming up through the fishes and birds and so on. This is only one stage in their evolution, and it goes on into other worlds.

That immense class of Arūpa Devas may be joined by a human being after he has passed the fifth Initiation. He may, after he has reached that, go off into that cosmic class. Then his evolution becomes of a very different character, going round the different planetary chains of our system, and so on. They rise, of course, to enormous heights of evolution, and it is from among those that the great future guardians of the various planets are found. I think it is in *The Inner Life* that Mr. Leadbeater mentioned that in touch with the Occult Hierarchy of our own globe there are certain great Beings whom he speaks of as Ambassadors—that is, Beings who came into touch with our world from other planets. Similarly there are others, who came from outside the solar system. Those are very, very lofty Beings, and they do not deal individually with people; they are not concerned with individuals. They are concerned with great cosmic processes, and Those in touch with our world are the immediate agents for the carrying out of the law of Karma, especially as regards the changes in our world, the changes of land and sea, the changes brought about by earthquakes, by tidal waves, by all these great seismic causes. They are the immediate agents in them; in those particular changes they act under the orders, of course, of the Head of the Occult Hierarchy. It is He who has the Plan.

You remember that there is a plan which affects the whole of our system under the Logos Himself. That plan is divided up among the different chains. It is subdivided again, with so much to each chain, and then subdivided among the various globes. So far as this globe is concerned, that plan is in the hands of the Head of the Occult Hierarchy. That Plan is referred to in *Man*, and it is stated there that the head of

our Race, the Lord Vaivasvata Manu, was shown the part of the plan which affects His whole race. The entire evolution is sketched out, each great Official has so much of it to superintend. It is as the plan of the architect of a building, and he has so many overseers; each overseer gets so much of the building, which he looks after, and it is his business to see that the workmen in connection with that part carry it out perfectly. Whatever grades of workmen he has below him, they are all responsible to him. And in that way, when each man has done his part, the whole of the building is perfectly co-ordinated.

There comes in the reason for that absolute unity of will which characterises the Hierarchy, and also the perfect subordination of one grade to another. The whole arrangement of the world would fall into confusion if there were what down here is called the play of free will; that is, if you had anarchy instead of order, if all the various wills of human beings went off on their account without any co-ordinating force. Now, so far as the wills of human beings are concerned, they are prevented from any serious disturbance of the whole plan; but they do affect the individuals whose wills are thus expressed, and sometimes great confusion results from that which is sown here on the physical plane. Afterwards it is realised that all these individual wills are part of the larger Will, and that larger Will is seen as the whole, and the individual will is seen as part of it. That is indicated in the Church Collect: "Whose service is perfect freedom." The moment you have identified your will consciously and deliberately with the Will of the Higher, from that moment you have no sense of obligation or compulsion, but only a joyful co-operation with the Hierarchy. And it is at that co-operation that all those who desire to be disciples aim.

Now in these Devas that is of course perfectly developed; otherwise you could not have any order. It is developed in

the whole Occult Hierarchy for the same reason; and when the Lord Vaivasvata Manu was shown His part of the plan, He simply took it and He keeps it as a part of His book of directions, as it were. It is always by Him, and He guides Himself by that. Hence the perfect "order," as it is called, that you find in Nature.

Those who are lower down in the Deva Kingdom obey instinctively; that is, they have not yet developed that combative, challenging, questioning power which is essential to evolution. It is a stage of evolution and there is no harm in it; but it has to be placed within certain restrictions and limits, so that it shall not be allowed to disturb the whole; within those it plays about. These distinctly lower Devas move to a great extent automatically under this impulsion, of which they are not even conscious, and do not therefore trouble themselves about it; they do their work feeling impelled in its direction.

The Devas who are beyond the Fifth Initiation normally live in that which is called in Samskr̥t the Jñānaḍeḥa or the body of knowledge. The lowest part of that is an atom of the nirvāṇic plane, serving them as our physical body serves us.

The Spirit of the Earth, that obscure being who has the earth for his body, that planetary spirit whose evolution goes on with the evolution of the physical world, is not of the highest order of Devas. We know very little about him, and the matter has apparently not been investigated very far by any of us. He may be said to belong more to the Rūpa Devas, because he has this earth for his body.

Let us consider the other inhabitants of the astral world, and pause for a moment on the "ghosts". In some of the earlier nomenclature there were the "two-principled" ghosts, beings who are still working in the physical etheric double, with an admixture of lower astral matter which they envelop and largely paralyse. Those include one type of "shells"; that

is, they go on living actively for a time after the man himself has left them behind.

Think for a moment of the normal thing that happens on the astral plane after death, when the astral body settles down into its various densities, the concentric shells that are so often spoken of. Now the ghost has one or two of these in connection with the etheric double. These are the beings who automatically repeat what had been the dominant thought during the period of their life upon earth. They originate no fresh thought; there is nothing to originate there, because the emotional and the mental bodies are not present. They are mere animated forms, vivified with what you may call a memory of the past life on earth, and repeating over and over again the more material actions and impulses that dominated them during their earth-life. Unless that domination had taken place, there would not have been this stage to any extent after death. The etheric double would disperse so rapidly, the lower shells would have broken away so quickly from not being vitalised, that there would have been a mere passing phase of no importance at all. The man goes on, and these remain behind, floating about and of no consequence.

These are the beings who very often frighten people who are to some extent psychic. That which is left of consciousness is mere habit of the lowest portion of the astral body, the worst part. It is the more antagonistic side of the human life; and one reason why you should not allow any thought of anger, annoyance, or anything of that kind to remain in the mind is that any such thought vitalises this lower astral matter, and so you tend to prolong this kind of the stupid, senseless life of this wandering creature afterwards, who may act as an annoyance to other people.

H. P. Blavatsky used to speak of them with a kind of mingled amusement and contempt; not an unkind contempt, but looking down upon them as silly things. She could not

see why people should be afraid of them. I remember her saying once that one of those ghosts had come in and stood alongside her bed the night before, that he had only a face, and that there was no back to his head; she said "I can't understand why people should be afraid of a creature like that."

It is the unknown that terrifies; for if you realise exactly what this creature is, you certainly would not be afraid. But if you only saw this kind of form floating up near you, without much consciousness of the fact that you were there and generally not inclined to be agreeable, but rather disagreeable, it would be natural to be frightened. You might not know that it was a sort of innocuous, senseless creature, and that just a mere whiff of your will would drive it away and send it elsewhere. Of course ignorant people cannot understand that, and so they very often get alarmed.

Those are one of the classes which are sometimes found in connection with the lowest type of spiritualistic medium. They always tend towards the earth atmosphere naturally, because they have the etheric double, which is physical, and they have only these lowest tendencies which draw them towards the place to which they really belong. Hence you have large numbers of these floating about, who will be attracted to people who have any ideas or notions or thoughts of a kind germane to themselves, and also to all places where there is a chance of getting into physical touch again.

It is there that lies one of the dangers to ignorant people of the lowest type of spiritualistic séance. A creature of this sort fastens himself on to a person who is a little mediumistic who may happen to go to a séance, and he becomes very troublesome; he makes taps, rings bells, shakes beds, and does all sorts of stupid things which are annoying and alarming to people who do not know that there is nothing to be alarmed at. They are sometimes a little troublesome to get rid of, because the person annoyed does not know he can get rid of them by

the exercise of his will. He only becomes frightened, and any sense of fear gives them more power.

I imagine that under these might also be included those very remarkable survivors from the past of which Mr. O'Donnell has written so much, and which are rather alarming. He seems to have run across an exceedingly unpleasant type of this kind; possibly also of another type which we come to in a moment. They seem to be survivors of the earlier races who inhabited the earth, and who hang about a very limited area, of which the centre was the place of burial of those people. I don't know whether we have anything of that kind in India, but there are some of these huge burial mounds in Europe and many also in America. They are just mounds of earth, and they look like natural hills. When these are dug into, they are found to contain bones and other remnants of the very early inhabitants of the world, corresponding to the very primitive type of human beings known to geologists. It does appear as though some of these had managed to retain a certain amount of life, and they hang about these particular places and cannot go far from them—one of the marks of the etheric double being present.

In those animal-men only the crudest forms of passions would exist, using and vitalising to the utmost the lowest forms of astral matter, and their attitude to a stranger would always be one of bitter hostility and desire to slay. Is it possible that such beings could exist through immense periods of time? I have not looked into the matter, so cannot speak positively, but it seems more likely that the men should long ago have passed onwards, and that their forms should have been taken possession of by other entities of a malignant type, preserved and renewed. This is only a suggestion, on the supposition that Mr. O'Donnell is relating psychic experiences and not merely clever and vivid stories woven by his imagination—a quite possible hypothesis.

In the descriptions given, Mr. O'Donnell is sometimes chased by one of these creatures, which will suddenly stop in its pursuit, a sign of the presence of the etheric double. It cannot go beyond a certain limit. But these are exceedingly terrifying creatures and apparently are very strong. It is for that reason that I am inclined to think that, if they exist, they may belong to the next class of being, the "death-doomed bodies," the Māra Rūpas, in whom the kāmīc principle is very strongly vivified, and rules the form. It does not seem credible that these lower creatures should have remained so long without the matter of their forms being dispersed, and therefore I think that, if they exist, they possibly belong to the Māra Rūpa class. They are exceedingly dangerous, for they are animated always by indiscriminating hatred, and hatred of a very malignant kind.

It has always puzzled me why these seem to be the only inhabitants of the other world that Mr O'Donnell has come across, and why others have not met them. Taking his accounts as true, it seems as if there must be something peculiar about his astral and etheric make-up which has brought him so very much into contact with that kind of creature only. Happily he is a man of the most extraordinary courage, and by his will-power he has protected himself more than once; but according to his own account, he has been assaulted by these creatures in the most extraordinary way, and has come into a regular physical tussle with them, which is distinctly unpleasant. They are clearly not of the elemental kinds that we shall come to in a moment, which the human will is strong enough to drive away. There is some sort of brute consciousness in these creatures which does not make them so amenable to the ordinary human will.

Annie Besant

(To be concluded)

MAILS FROM THE CONTINENT OF DEATH

By FLORENCE A. FULLER

“THE Continent of Death” was the title of a short article, by the late Rev Douglas Price, published several years back in *The Modernist*, a small magazine of broad views, now extinct, of which Douglas Price was also the Editor. The article referred to the claims of spiritualism that it was possible to get news from those who have passed into the unseen; and the writer, while not entirely convinced of such a possibility, wished that this might prove to be true. Since this was written, Douglas Price has himself crossed the border to take up his residence in the “Continent of Death,” and moreover we believe that we have received “Mails” from him.

I have picked out extracts from these communications, received by a friend and myself by the rod and board method. My friend is a sensitive, but not a medium of negative quality, as is usual. I myself am neither very sensitive nor mediumistic, but my psychic composition seemed to fit in well with that of my friend, and our communicant seemed to find us a satisfactory psychic combination to a certain extent. When we began it was simply an experiment, but when the name “Douglas Price” was given we were interested, and consented, at his request, to continue, and to take down what he wished to say. We met for this purpose about a dozen times, and finally dropped it because it seemed to fatigue my friend, who felt that she needed her energy for work on the

physical plane. I have thought that it might be interesting to the readers of THE THEOSOPHIST to see extracts from what was given to us in this way. I will just pick out fragments, more or less related, beginning from our first experience.

A. Is anyone wishing to speak?

Ans. Yes, Douglas Price.

A. Is it really you?

D. P. Yes, try to do this scientifically.

A. I am glad that you are able to speak to us.

D. P. Not more glad than I am. Tell — she need not worry, I have seen L.

A. Has he been of help to you?

D. P. Yes.

A. Are things as you expected?

D. P. No; better.

A. Tell us something.

D. P. I am not working yet. You will make it easier for me if you try to understand what astral work is.

A. Can you try to explain?

D. P. Yes. I am doing things in my own way now, writing and speaking in a place here—not as I used to do, but free to say all I know

A. But you said just now that you are not working yet!

D. P. Let me tell you in my own way. I saw L. and he told me that I should work with him.

A. Will you be glad to do that?

D. P. Yes, I like him. I never can rest while there is work to be done, more work than we can do. If I can say all to you that I wish, I will write a book and tell what I have learned here.

A. Is that much?

D. P. Yes. . . . I am so glad to be free from my body, I wish I could tell you what it is like. . . . Heaven is a state

of consciousness which I have not yet reached, but I feel sure it is there. I rise in my body to places that some would call Heaven, but there is no Deity that I have seen. I look for some sign of His presence, but it is not there. Remember, such things I do not wish to dogmatise about. Since I have been here I have seen more people in your line of thought than I have done in my life on earth. I see the war victims, red with blood, being carried by helpers to places of rest, and gently led to better thoughts. Messengers take all to their respective places, whether German or British. Many of those still in life come here at night to help. You see people, sometimes, whom you would not credit with such kindly feeling in their everyday life, trying to lift wounded men on their shoulders and put them in safety, where they will be taught and helped. Theosophists are busy always teaching them. I never had such an opportunity before to see the thoughts of men; they terrify me!

A. Have you heard anything of the Masters, of whom we are told in the T.S.?

D. P. I have touched the hem of Their garment. I saw wondrous glory in Their faces. What I heard Them say I cannot tell you. It was as if the whole world glowed with light when They passed. . . .

I will continue what I was saying about Heaven. It is a state of bliss to those who believe in a personal Deity; to others like myself, Heaven is a far-off land. In the place where I am, no such bliss is experienced. Love for one's fellow men is here in plenty; such love as makes a man lay down his life for his friend. To do this, is to me a Heaven of my own making. I see men, every day, living in a hell of wounds and torture such as only devils could invent, but helpers come to them in shining robes of white. They lift them gently and place them in places of rest. I know more of this life every day. It opens up new wonders to me, such

as I never dreamt of. I can have very conscious knowledge of where I am living. I see all around me those in whom I once did not believe, such as I told you of before; they are more real to me daily. I see that they have in their hearts a great love for Humanity. I see, also, that they have made no distinction of race; all alike are helped. Is this clear to you? . . .

Death is not such a divider. It only makes one see round what one did not believe in before. I tried to imagine a Heaven world. I cannot do so. Clearly, I am not one of the saved! I just seem to go on as I did when in my body. As I said before, I see more Theosophical work here than I ever did before. I saw those of whom I told you, in their work, in a place called Grandcourt, in France. Each of them was carrying a body in his arms, every one of whom was shot to pieces—legs and arms lying in confused heaps, horrible beyond description; yet there I saw the helpers and Shining Ones who lifted these maimed things, scarcely human in their mutilated bodies, blown out of all appearance of humanity. I saw them leave these writhing forms and gradually take on human shape again, the helpers showing them how to do it. Then they are taken to places of quiet, until they regain some item of consciousness. In such a world of agony and pain the helpers work, all through the hours of deadly thunder of guns, more deafening than one can conceive of. All this is my daily life here. Here I see L. building bodies, forms similar to those they had when death found them. In these he takes them to some one who will guard them, until he can show them how to move about. I also see still more glorious and wonderful figures here; they also help the poor victims in this way, telling them how much their efforts have done for themselves, as well as for the cause of right. The Germans, as well as our own, have given their life-blood freely in what they believe to be the cause of right—but quite

wrongly, as I see now. Yet it can be counted to them for righteousness. Ever in this cruel struggle Germany has lied and deceived, but there is no blame attached to the soldiers for carrying out their brutal work. Their poor minds have been obsessed with the idea of fiendish cruelty. . . .

I think I will tell you how I live now. I work as I have never worked before. I love to help in lifting those poor, wounded ones; I carry them as I see others do, and lay them at His feet who helps us all.

A. Can you explain?

D. P. I lay them, as I say, at the feet of a Shining One, where L. is also. I know not why I do so, because I never believed much in your Masters before I quitted my body. I now realise that They are real, but also human beings as we are, though far more advanced, as well as being more powerful to help. When I tell you that I see Them, you must not suppose that I presume to come near Them; I could not, if I would. I seldom look, when I lay my burden down. I never take those of unclean life to Him. I leave them to some other helper, who still helps them. In their bodies is some kind of matter that I do not understand. Where I stand I see lost homes and desecrated hearths in what was once a fair village of France, smiling and happy only a few years ago; while now it is a heap of ashes and utter ruin.

A. Will you tell us how you see what is going on in France, when you are standing here?

D. P. Quite easily. I think of France, and the whole panorama comes before me.

A. Do you think that you are correct?

D. P. Yes—you can ask L. As I keep with those who know what is being done, I can help more. I let myself be carried in my astral body to a place that I have never visited before. I saw there Theosophists working as hard as they could. I saw many other people working too, but the

Theosophist's knowledge of his astral body made him of greater service in getting about. A little more I must tell you. It is a child's story. In one of the houses where I sleep, little Jeanne was also sleeping. She woke very hurriedly. I saw a big shell coming and tried to tell her, but Jeanne was in her physical body and I could not make her hear. I lifted—as well as I could—a heavy chair and pushed it to her side, but no use! Still she did not stir, being somehow paralysed with fright, the noise of bursting shells drowning all else. At last she caught hold of the chair and crept silently under it. The walls came crashing down and the roof also, but that tiny child remained there! Long was the day, and many a brave man was buried in the vicinity under heaps of falling houses, but the child remained. I tried to lift her but could not. Suddenly a shining light appeared near the place where she was entombed, and out of that light a child like herself came and crept into the ruins, where he found her safe and well, but frightened of course, and very hungry. The boy led her to a place near by, where she was picked up by some of the Red Cross people or other service corps. When I saw her again, she was none the worse for her experience with the guns.

F. I wonder who the boy was!

D. P. I do not know the boy, but he is often here.

A. Do you mind telling us the name of the village?

D. P. Somewhere on the Somme.

A. That is enough for to-night.

* * * * *

D. P. I shall begin where I left off. What I told you last was about a child in a ruined house. What I will tell you now is about some one who was shot in a Light Artillery Division. He was standing where I stood. I saw the huge shell burst almost under his feet. He was blown right up in the air; but some one caught him as he fell, lifted the shattered

body and took it to those of whom I told you, where it was again put together ; then it was laid to rest. What was done I could not see, but somehow the shape of the man was restored. He looked as if made of some light, gauzy stuff. I wanted to ask L. but was prevented. He saw me standing by and saw that I had no work ; so he promptly provided me with some, which took me away from where he was working. Then I came to a place where many were hurt through an explosion. Tons of ammunition were blown into the air ; what that means I hope you may never realise. It was a scene of horror indescribable. I could do nothing, as I thought, but some of those helpers were there almost immediately and they showed me how to get to work. I was then lifted in a kind of current and was able to lift some of those who were not mangled too much. Those who were almost blown into fragments I could not touch, they were gradually gathered by the helpers who understood building bodies. The Shining Ones put them in the place of rest of which I told you previously. All this is what I see ; I must tell you exactly what happens. Every one of those poor, mangled ones has given his life for country and Fatherland—Germans just as well as British or French. Don't ever forget that ! Our British are fighting for right and justice. Germans are also fighting for what they think is right. All of them are like driven cattle—no sense of responsibility but to obey and to help to save the Fatherland. When I first came over I thought they were much more subtle and clever than I now find them to be. They never do anything on their own initiative, so that our men have much advantage in that way. Now you must please remember this : I cannot tell you all that I see ; you cannot put on record some of the things I most wish to talk about. Heavenly flashes come to me in the midst of all this horror. Were it not for this, I should indeed say that there existed a hell of which even Dante in his wildest flights of imagination had no conception.

Yet even in the midst of this, I have been brought to see that all things work out as part of the great divine plan. Where I once found a blank and dismal abyss yawn before me, I now find glory unspeakable in the distance ; not the cant of orthodoxy, but the real heavenly consciousness. Now my sight is widening daily I glimpse but vaguely still the meaning of His wondrous love. Oh, why did I not know it sooner ? What could I not have done ? I feel that it is given to me now for some helpful purpose. If I can only work here as I want to do, I can in some measure undo many things that I wish undone. What, after all, do the things of this earthly life matter, when there are such wonderful and beautiful things in front of us, if we have only eyes to see ? What can it matter, after all, if one does not have more money than one can possibly spend ? One has to realise that there are many other things well worth while—all for the taking ! I once thought I was a very ill-used individual and very much misjudged ; now I do not think so at all. I know so much more what it all means and why. So it comes to this—we may not like the things that we have, but many of them are useful. . . .

Where I see L. there are also some of the Shining Ones. They are still soothing the poor, distracted sufferers. What they do afterwards I cannot see. When we look, it is as though a cloud were in front of our eyes. Had I known more of Theosophy, I think I should have been better able to cope with the work required of me now, in that I could more easily get about. It is still difficult for me to realise that I can fly, so to speak. When I want to reach a place, I need not take a penny tram-car, but just think of where I want to go ! I went on one occasion to India to your Headquarters, and saw there some of the work being done by A.B. She is working under difficulties at present, but she will later on see results she does not expect, in that India will rise as a great nation in the not very distant future.

A. Do you think so?

D. P. Yes. I can almost say I see it. When A. B. is out of her body, I speak to her sometimes. She also has taught me much, but her work is so constant I do not try to interrupt.

I try to teach people here something of what I once did not believe myself. I also want to impress on you that you are not to take anything that I say for truth, if you do not think it is reasonable. There are many things here strange and new to me. I cannot always understand when I see these wonderful things being done, such as I told you that L. does. There is so much room for study along these lines, so much room also for trying to impress this new and wonderful thought on the world.

A. I want to ask you a question. Do you know who wrote an article on the "Continent of Death" and said it would be nice if there could be a couple of mails weekly from the other side?

D. P. I did. Now I am giving you the mails! I cannot give you quite all that I see. I can only give you what is allowed. Many things are done here which I do not understand. Well, let us get to work. Some more parsons are here besides those of whom I spoke last time. They are in the midst of prayers and have asked me to join them. Why should I do so? I said. I do not think that prayer without work is of much use. When wounded and dying men are lying in heaps round us, there is no time to pray. Just now we carried some of them on improvised stretchers to the Shining One of whom I told you. This is Russia, where the revolutionists were busy. Some of your people were there—you were there also. About an hour ago there was a great explosion on our western front. Several men were trying to move an ammunition wagon, and a shell struck it and many were blown into fragments. Some more of the helpers came. I

did not see L., but I did see A. B. She took many of them herself to places of rest. I wonder how it would be if you were to stop for a while and let me do some more work with the helpers.

A. Certainly, would you rather that we did no more to-night?

D. P. No, in half an hour I will return. . . I am ready now to go on. People here come along much as they used to do when I was a shepherd of souls—not always a good one, I fear, but one who was always willing to help in time of trouble. There is noise here as of the thunder of many guns.

F. Can you hear the guns from here?

D. P. Yes, where I am. All of us are waiting to be told what our work is. I don't think I can give you much now. To me it is utterly terrifying to see what I have seen to-night! What cruelty lies dormant in the hearts of men, only waiting to be roused like a savage beast of prey. Oh, does one ever realise what these forces are when let loose? Unbridled passions of the worst and lowest kind! I cannot look on these sights of horror for long. I cannot soothe my weary, tired body with prayer as do these other men!

A. But you have said that you glimpse the divine plan behind all?

D. P. But there are times of black and awful despair, when I almost look into hell itself. Can you think one could be happy under these conditions? No! but still I hear the voice of One who calls to me from heights I have not reached, telling me to struggle on and that help will come when I have earned it. This I feel to be true. . . .

A. Do you remember where you were?

D. P. Yes. I told you that there was an explosion. I saw men blown up into the air and shattered into fragments. I was called away and you were tired. Now I shall go on with the mail! There are great happenings at present in many

places. More ships have been torpedoed than you know, and many lives lost. Some of them were kept afloat until succour reached them in the shape of rescue boats. When I saw this, I quickly tried to swim to the rescue of some, but the distance was too great. I might have realised that I could fly! However I got there by some means, and found many helpers there before me.

A. Do you remember that last time you spoke of seeing such horrors?

D. P. I saw many of those sights, until I could bear no more; then I was told that I might rest until I had recovered calmness. Why I was shown these things was, I suppose, to teach me the meaning, or some part of the meaning, of the great plan now being worked out. I cannot help thinking of many things of which I used to talk so glibly; now I see how silly I was. For instance, I used to say there was not much use in speculating about a future existence. Now I wish I had speculated a little more. I could have begun life here with less handicap; I could then probably have known how to do a great many more things and could have helped much better—and there is great need of help. How can any hold back, when there is so much to be done? I leave what I cannot do for those who understand better, and I do just what I know how to do. Always there are dying ones to be helped to die; this I can do now, being shown what is necessary, and my experience as a priest comes in useful. They beg for Extreme Unction and the rites of Holy Church long after they are really dead. Then they go to sleep calmly in some instances. In others, they want me to go on praying. I explain that they are not in the presence of an angry Jehovah, and are quite at liberty to settle down and make themselves comfortable. But all are not like that. Many of them are quite eager to go on with the fight, in fact they do! One I have seen go on fighting, as he thought, for weeks! What

kind of conditions he was preparing for himself, I don't know ; but he seemed to enjoy dodging the bullets. Many more that I see, cannot believe that they are out of their bodies. Just before I go, I want to tell you that there are a number of battalions of Australians at work on the western front. Some of them have done nobly. All of them one is proud to know. They do not in the least seem to know what fear means. When they led the charge recently, they fell in hundreds, but still kept on. They are making history for future generations. All of us cannot do these things, but there are other ways of helping, and in the near future there will be still other ways. Social reconstruction will be a tough problem for solution when peace is at last declared.

A. Will that ever come?

D. P. Not, I think, for months yet. We have not yet fully learned our lessons. It is for us to make the way easier for the weaker ones. We, in Australia, know little of the privations undergone in those countries where our men are still fighting and yielding their lives for England's sake and for Australia's honour.

* * * * *

D. P. Good evening, I was not quite ready.

A. Would you rather we waited a little while?

D. P. No, I am ready now to tell you more of what I am doing. I was trying to help, with a number of others, to carry some of the wounded ones, and while I was doing this you called.

A. I am sorry we interrupted your work.

D. P. I am now ready to give you the mail.

A. How do you know when we call you?

D. P. There is some peculiar link which I do not understand. I seem to hear you call.

A. When you say "wounded men," do you mean those who are killed?

D. P. Yes.

F. Have you ever seen any evidence of people returning to birth?

D. P. No. I do not believe that they do return.

F. Oh—of course they do not usually return for long periods.

A. Have you ever talked to L. about it?

D. P. Yes.

A. And he has not convinced you?

D. P. No. I have not seen any proof.

F. How do you account, then, for people being at such different levels?—Some being so much more advanced than others? Don't you think it is because they have had more earth lives?

D. P. No. It does not seem to me to be so.

F. But some people can remember their past lives.

(No reply—or comment.)

A. Well, you say that Theosophists work well over there—L., for instance?

D. P. Yes—they all work well, but I do not class L. with the other Theosophists that I see.

A. You mean that he is so much more advanced?

D. P. Yes.

* * * * *

A. Good evening, have you anything to say to us?

D. P. Yes. I want to say that I heard your conversation before you called me. You spoke of the suddenness of my death I want to say that it was not as you suggested.

A. Can you tell us what it was like at first when you passed out?

D. P. I felt as if I had thrown off a cumbersome robe. It was a great relief. I was quite conscious almost immediately of all that was going on around me. Then L. helped me, and now I am working under him.

I think I have given sufficient extracts for our purpose, or my article will be too long, I fear. I might just mention that my friend asked Mr. Leadbeater if he had seen Douglas Price on the astral plane, and Mr. Leadbeater said that he had helped him and that he was working with the band of helpers. Mr. Leadbeater also explained that astral bodies do not require building when the form is shattered, though it might well appear to an outlooker, who did not understand, that the helpers were actually building the forms. Another friend has lately written to me to tell me of some very interesting communications she has had from a brother killed in the war. There is no doubt that the barrier between the worlds is rapidly being broken down, and though we must admit that there are decided dangers in carrying on spiritualistic communications, yet, where the conditions are good, one can sometimes get very interesting and valuable results without harm. I, personally, am very glad to have had this first-hand touch with one who is living in a freer and larger world, and I hope my experience may also help some others to realise the continuous life.

Florence A. Fuller

OCCULT CHEMISTRY

At a recent open meeting of a Theosophical Lodge, Mr. A. P. Sinnett gave a lecture on "Occult Chemistry," the following outline of which he has prepared for publication in *Light*:

"The book bearing the title *Occult Chemistry* is out of print, but a new edition is in preparation. Besides its intrinsic importance for students of chemistry, it is peculiarly valuable as showing that the clairvoyant research which it records anticipated by seven years some discoveries of ordinary science that were only reached when Madame Curie discovered radium. I had ascertained that the clairvoyant faculties of Mr. Leadbeater, then residing with me in London, were (amongst other characteristics) ultra-microscopic. I asked him if he thought it possible to see an actual ultimate molecule of physical matter. He thought it possible, and I suggested gold as the matter to examine. He tried, and found that the molecule of gold was too complicated a structure to describe. That led me to suggest that he should try a molecule of matter at the other end of the scale of atomic weights—namely, hydrogen. He tried this, and found that molecule to consist of eighteen very much more minute atoms. These, on further examination, proved to be etheric atoms, themselves built up of astral atoms. Later on (Mrs. Besant co-operating in the research), molecules of oxygen and nitrogen were examined and their etheric atoms counted.

"Atomic weights, as calculated in ordinary chemistry, represent the weight of a molecule in terms of hydrogen taken as one. No attempt is made to assign ponderable weight to either atom. When the number of etheric atoms in atoms of oxygen and nitrogen had been ascertained by the clairvoyant research, it was seen that dividing those numbers by eighteen in both cases gave as the quotient the recognised atomic weights. Some years elapsed before it was found possible to carry out the clairvoyant research on an extended scale, but this was ultimately done. Nearly sixty of the so-called chemical elements were examined, and the fact that atomic weights were obtained by dividing the number of etheric atoms in each molecule by eighteen established, beyond the range of intelligent doubt, that eighteen is the real number of the minor atoms constituting the atom or molecule of hydrogen. The counting of etheric atoms in molecules of heavy atomic weight was very laborious, but, in a way anyone who reads the book will be able to appreciate, the method adopted precludes the possibility that the observers cooked their calculation to fit the theory.

“Radium enabled ordinary science to arrive at the conclusion that the chemical elements were built up of minor atoms, described by the term ‘electron,’ and that discovery has revolutionised thought in many departments of chemistry. The fact that it was discovered by clairvoyant research long in advance of its discovery by ordinary means ought to point the way in which discoveries that must for ever elude physical plane research may be possible when the resources of clairvoyant research are understood by the world at large.

“Ordinary science has now overtaken the clairvoyant in discovering that the hydrogen atom consists of electrons. It has not yet found out how many there are. Occult chemistry not only knows, but proves that it knows by showing the law running all through the table of atomic weights. Furthermore, ordinary science has been misled into regarding the electron as an atom of electricity. Occult chemistry proves that it is an atom of ether carrying a definite charge of electricity. The proof in this case is less overwhelming than in reference to the eighteen atoms in hydrogen; but that part of the original research having been proved beyond the reach of rational denial, surely some credit may be attached to the observation made at the time the eighteen discovery was made as to the structure and constitution of the etheric atoms.

“Happily the results of the early research were published in the year 1895, seven years before Madame Curie’s discovery in 1902.”

CORRESPONDENCE

ALLEGED INTERFERENCE WITH RELIGION

IT seems Mr. N. D. Khandalavala of Poona holds a brief for officialdom when he tries to define and restrict the scope and work of the members of the T.S., who, according to his reasoned judgment and counsel, "are not universal philanthropists" (THE THEOSOPHIST, March, 1918). If they are not "universal philanthropists," what are they, we ask? Is universal philanthropy inconsistent with Universal Brotherhood, which is one and, I think, the principal object of the T.S., the acceptance of which is a *sine qua non* of one's admission into the T.S.? Can Brotherhood, still more so Universal Brotherhood, become a fact in life as it is in nature unless and until those who accept it in theory put it into practice? How can a "nucleus of Universal Brotherhood" be formed unless we try to live the principle in daily life; and what is philanthropy if not the practical application of the principle of brotherhood in daily life? Philanthropists unconsciously practise brotherhood, though they may not subscribe to the same. If the teachings we learn are not to be translated into practice, what are they meant for? If the teachings that have been spread through the medium of the Theosophical Society are not to be practised, the T.S. has no justification to exist, since these teachings are already embodied in the literature of religions long in existence before the founding of the T.S. The T.S. has come into being for a special mission. It is not merely a conglomeration or congregation of "men of different and differing creeds, faiths and beliefs," but of those who are bound by a common bond of brotherhood, a nucleus of which they have undertaken to form. This nucleus of brotherhood cannot be formed by merely recognising it in theory while denying it in practice. One cannot, with consistency to himself and the principle he subscribes to, preach one thing and act differently; that is to say, profession must not be divorced from practice. A philanthropist may not be a Universal Brotherhoodist, but a Universal Brotherhoodist is necessarily a universal philanthropist, whether Mr. Khandalavala would adjudge it or not, and as philanthropists it is up to them to take up cudgels on behalf of, not this or that particular community, but any community which is aggrieved, and that too for the sake of a principle when it is at stake. The Theosophical Society stands for the principle of individual liberty of thought, and when it is attacked, any of its members, if he cares, is perfectly justified in defending it, as was done by our President in her lecture on "The Work of the Theosophical Society in India".

Mr. Khandalavala complains: "Is it fair to embitter the minds of the members of the T.S. against Government by saying that the position of the members is a difficult one and that their religious freedom is in serious danger?" Why is our Judge so very anxious about the Government? It may be said that this attitude is tantamount to sycophancy. Who has embittered the minds of the members? It is not utterances like the above, but the attitude of the Government itself, that is responsible for the embitterment. Has Mr. Khandalavala forgotten the interdiction against Mrs. Besant by the C. P. and Berar Administration, when she was to preside at a Theosophical Federation? Does he remember the circumstances before the order of exclusion was promulgated, a detailed account of which appeared then in the columns of *New India*, written by Mr. V. L. Chiplunkar of Akola. It was evident that the Government, for which Mr. Khandalavala seems so solicitous, cared not a jot for the religious any more than the Theosophical scruples of a vast number of Theosophists. Was she not prevented from expounding Theosophical views at a Theosophical gathering by interference from the Government? Was her position not a difficult one, and was her religious, because Theosophical, freedom not in serious danger? It must be remembered that although the Government of Lord Willingdon had prohibited her entry into their Province long before the C. P. Administration put an embargo on her activities there, she discouraged and prohibited any manifestation of protests on the part of Theosophical Lodges in India against the Government of Bombay, simply because that step was directed manifestly against her political work. But the C. P. order was a subject of protests from a number of T.S. Lodges on the score of Theosophical liberty. Mr. Khandalavala may ignore these facts in order to push forth his favourite plea. In self-satisfaction he may proclaim at the top of his voice that the position of the T.S. members is not at all a difficult one unless they choose to make it so by their ill-advised acts. But what does the learned Judge mean by ill-advised acts? and what were the ill-advised acts of Mrs. Besant, whose liberty as regards Theosophical activities was also curtailed? Does her participation in political activity and establishing the Home Rule League constitute an ill-advised act? If this is Mr. Khandalavala's definition of that expression, we must say that he has out-bureaucrated a sun-dried bureaucrat.

The Government's attitude with regard to Theosophical freedom is not openly stated, but could be judged by results. A certain member of the T.S., holding a prominent and responsible position in a Native State, tendered his resignation of membership in the T.S. after Mrs. Besant was interned without assigning any reasons for his so doing. What the reasons may be, I leave my readers to judge.

Mr. Khandalavala says: "Hardly half a dozen Muslims have joined the T. S. The Muslims as a whole do not care for the Society and condemn its teachings. They would not care to touch their shoulders with the members of the T.S." Is it to be understood that because

Muslims have not joined the T.S., the T.S., composed of persons irrespective of their religions or creeds, should have nothing to do with them? The Muslims may not care for the T.S. or may condemn its teachings. That is no reason why the T.S. should not care for them or should denounce them. The T.S. does not stand on the retaliative consideration of "measure for measure". The Muslims' condemning the teachings of the T. S. may be due to their innocence of those teachings, and for this they should be pitied rather than denounced. But it may also be questioned if what is alleged by Mr. Khandalavala with respect to the Muslims is a fact. We know that Mr. A. Hydari, probably of Hyderabad (Deccan), used to contribute to the pages of *Theosophy in India*. There is therefore absolutely no fear of their refusing to touch their shoulders with the members of the T.S. To counsel the members of the T.S. to refuse to touch their shoulders with those of the Muslims, because of their supposed attitude, is un-Theosophic. It is a plea to save one's skin and perhaps to seek official favour.

SAKHARAM VITHAL RAO

THE OTTOMAN CALIPHATE

PROFESSOR C. A. NALLINO of the University of Rome has lately published an exhaustive and authoritative work on the history of the Ottoman Caliphate. His book is divided into six sections: (1) What is meant by Caliph? (2) The fundamental error of Europeans respecting the nature of the Caliphate. (3) The end of the real Caliphate. (4) The alleged Ottoman Caliphate and the origin of the fable of the Caliph's spiritual power. (5) The Ottoman Caliphate and the Treaty of Lausanne. (6) The so-called arguments in favour of the Caliphate and the possession of the holy places of Islām. The *London Times* in its Literary Supplement gives the following short summary of the book:

Everybody is aware that the long line of Mediæval Caliphs, who were regarded by at least a large proportion of the Muhammadans as the legitimate successors of the Prophet, came to an end in A.D. 1258, when the last Abbasid Caliph was overthrown by the heathen Mongols.

THE CALIPH WITHOUT EXECUTIVE POWER

In all dogmatic and legal matters, the Caliph is simply an ordinary Muhammadan, bound to obey the sacred law, as defined by the consensus of jurists. The jurists again do not form a regularly constituted body, like the priesthood in the Mediæval Churches, but are a mere aggregate of private individuals, who devote themselves to the study of the law. When they differ on any point, there is no visible authority to decide between them. Not only Popes, but likewise Ecclesiastical Councils are unknown to Islām.

AN EGYPTIAN CALIPH

As the Abbasid dynasty gradually lost the practical control of affairs, the Caliphate tended more and more to become an empty title, and, as Professor Nallino says, "with the extinction of the Abbasid Dynasty the Caliphate died finally."

Nevertheless four years later in 1262 there appeared in Egypt, a certain dark-skinned individual, who claimed to be a member of the Abbasid family, and was solemnly acknowledged as Caliph by the reigning Sultan of Egypt, Baibars I. The alleged Abbasid on his part acknowledged Baibars as Sultan. By this ceremony Baibars, who had risen to power, after murdering his predecessor, sought to invest his rule with a show of legality. But the Muhammadan world of that time regarded the whole affair with profound indifference, as is shown by the contemptuous manner in which it is mentioned by the well known historian Abul Fida. For two centuries and a half, nominal Caliphs, without a vestige of political or religious authority, succeeded one another in Egypt until that country was conquered in A.D. 1517 by the Ottoman Sultan Selem I.

NO TRANSFER OF THE CALIPHATE FROM EGYPT TO TURKEY

It has often been asserted in recent times that the claim of the Turkish Sultans to the Caliphate is derived from a legal act, whereby the last of the Egyptian Abbasids transferred his rights to Selem I. In none of the copious Arabic and Turkish chronicles, however, of that period do we find any record of this event, nor does any allusion to it occur in the historical works, official or other, which were afterwards composed by Arabs or Turks, so that in order to discover a reference to it in Muhammadan writings, we must come down to our own contemporaries, who have learnt the great fact from European books.

THE TREATY OF KUCHUK KAINARJI

The Caliphate has been imagined, like the Papacy, to be a kind of spiritual Lordship, in virtue of which the Caliph is able to legislate in matters of faith and ritual *without accessorially exercising any political jurisdiction*. For more than a century the Turks have cunningly availed themselves of this misconception in order to embarrass European rulers who happen to have Muhammadan subjects. The first Ottoman Sultan who officially laid claim to the Caliphate was Abdul Hamid I. In 1774 he made a treaty, known as that of *Kuchuk Kainarji*, with the Russian Empress Catherine II. Hereby he recognised the political independence of the Muhammadan Tartars, in the Crimea and the adjoining districts, but at the same time claimed a certain religious authority over them as "Supreme Muhammadan Caliph." Hence it was no wonder that his part of the treaty proved unworkable, and was *cancelled* a few years later at the demand of the Russian Government.

The statement sometimes made in newspapers, that all orthodox, *i.e.*, Sunni Muhammadans publicly acknowledge the Sultan as Caliph, appears to be an exaggeration, for the practice is neither followed in Morocco, in Algeria, nor in Central Asia, but that the Turks have by this means acquired influence, especially in British possessions, admits of no doubt.

Professor Nallino has, by the publication of his learned work, done a service at a most opportune moment, in making known the true story of the Turkish Caliphate. This will help to expose and avert the attempts made in some directions to create complications in political matters, and mislead Indians into believing that a religious dogma of the Indian Muslims is being interfered with by Government.

A good deal has of late been said, urging that histories should be written by the Indian peoples regarding their heroes, and that these only can be taken to be reliable. What exaggerations and distortions will, however, be indulged in, is hardly taken into account. Histories cannot be written by more literary scribblers. There are many high qualities required for making a true and reliable historian.

Poona

N. D. KHANDALVALA

THE LITERATURE OF THE SUPERNORMAL

SINCE the foundation of the Theosophical Society and the Society for Psychical Research, and with the growth of modern psychology, there has come into the literary world a new current of literature, beautiful in parts, turbid in others—an irruption, particularly of late, of stories of the supernormal. Members of the Theosophical Society—like Mr. Fergus Hume—are responsible for numbers of them, but the wide circle includes varieties of ghost stories, tales of magic and psychological novels so numerous that the full tale of them is not to be told. I confess on my own part to a distaste for much of this writing, but some of it is literature, and a portion is art; so that for the sake of a story like *The Idyll of the White Lotus* one forgives the author of *Running Waters* (Mr. Horace Vachell, I believe). All of us have suffered and rejoiced (intellectually speaking) in books like these, but the count does not end with tales of supernormal psychology. One counts, truly, a book like *Amos Judd* (by, I think, Mr. James A. Mitchell) among an honourable company of works wherein the fire of an idea is not allowed to blast the art of writing; and one gives it a place in one's memory—perhaps it takes its own place. There are others: certainly Mr. Arnold Bennett's *The Glimpse*; and a story called *The Grey World* might be included in the roll—the honours list will be pretty long. But it would not be fair to modern novelists of the type we are considering to close the gates against what is in some ways a still more honourable company who have written well of what man lives so ill. There is, for instance, Mr. Kenneth Grahame's *Golden Age* and *Dream Days*—surely is Mr. Grahame a member of the Honourable Company of Writers and Seers? And then there is a story by Howard Pyle called *The Garden Behind the Moon*; I could not think of that being omitted. But (you will say) are these Theosophical novels? Nothing else, I maintain. Theosophical novels are those which take up the attitude that what is important in this world—dramatic, noteworthy and so on—is the thing that arises in those other worlds and which show that the author, as he writes, is conscious of the finer worlds as such. Now this story, which shows that a lad set down to be the village dunce is led by the man set down to be the village fool to run along the silvered tops of the waves to the moon as she rises from the sea, I cannot reject as fanciful merely because Mr. Howard Pyle found it inconvenient to mention that his lad levitated himself, or went in his astral body, or whatever it is that the bone-hunting literary anatomists think he should mention. Nor does it seem to me necessary that Mr. Grahame should make his delightful children see fairies, or the akāsh, that the wood—was it the wood?—should be a thing elf-haunted and wonderful, and the farmer's boat an Argosy. It is not *tant pis*, but *tant mieux*, such an omission.

Why (you may say), if we accept this definition of the Theosophical novel, it will cover *Tess of the D'Urbervilles*, *Vanity Fair* and *The Morals of Marcus Ordeyne*; *Hilda Lessways*, *Bealby* and *The Dark Tower*; likewise *Treasure Island*, *Cashel Byron's Profession* and *Alice*

in *Wonderland*. The point, however, is well taken only if the second part of my definition be overlooked, . . . "novels . . . which show that the author, as he writes, is conscious of the finer worlds as such". This clause lets Hilda, Bealby and Alice come in, and bars the rest. Of course all true literary art springs from a spiritual source, since it takes for granted an ability on the part of the writer to get up high somewhere and see life from a vantage ground. But even the greatest books fail sometimes to convince us that their authors live or have lived consciously in the land which seemed always afternoon, or that hither land which stretches endlessly into a trembling dawn, toward an ever-rising, never fully-risen sun.

Now what I should like is a long list of the tales of true art which deal with the psychic and spiritual worlds in this true way. It must take in the fairy tales—that goes without saying—and Mr. Algernon Blackwood and the books I mentioned approvingly before. Obviously Mr. Leadbeater's *The Perfume of Egypt* will come in along with Lytton's *The Haunters* and the *Haunted* and other true ghost stories, whether terrible (like Bram Stoker's *Dracula*) or merely pitiful (like *The Wind in the Rose Bush*). Mr. H. G. Wells will give us some fine things: that story, for instance, of the worthy school teacher who blew himself into the fourth dimensional world and came back with a bang into somebody's strawberry patch; but we cannot take in his *Invisible Man*, I'm afraid. The compensation will be that we shall likewise be able to bar his revolting story, *The Island of Dr. Moreau*. From Mr. Kipling we will take *The Finest Story in the World* and, of course, *The Brushwood Boy*, and some other things we all cherish; but, by the same token, Mulvaney will be given the right about. *The Somersault Pony* and *The Mark of the Beast* will have entry, fittingly, in company with *The Return of Imray*.

But it is not fair for me to bring in all my friends this way without giving a chance to others to find front seats for theirs. I pause, politely. . . .

L. E. GIRARD

GOD THE INVISIBLE KING

THE attention which has been given to Mr. Wells' book *God the Invisible King*, in the press in general and the Quarterly Literary Supplement of the April THEOSOPHIST in particular, seems to be amply justified from a Theosophical point of view, apart from the value of Mr. Wells' influence on the reading public of the world. Mr. Wells' conception of a limited, personal being, more than human, yet synthesising humanity and leading it forward on its evolutionary path, is at least extremely practical and by no means as unphilosophical as it appears at first sight. Mr. Wells starts from the eminently philosophical position that nothing can be said of the ultimate nature of existence, which he calls "the Veiled Being" and which we call the Unmanifest. He is also philosophically silent about the origin of the universe, giving a wide berth to conundrums about a personal

Creator who is also infinite. He is philosophical enough to see that manifestation implies limitation; that consciousness cannot manifest apart from a form, however subtle; and that the highest form which ordinary humanity is capable of conceiving is that which in the West is commonly called a person, but in a wider sense than the more accurate Theosophical application of the word; that is to say he evidently uses the word person, like most other people, where we should use the word individual. This individual, then, has a definite purpose (we should call it the plan) with which ordinary men and women can, if they will, co-operate, and in so doing experience the unparalleled satisfaction of escaping from the limitation of personal motive. This Invisible King requires no worship or stereotyped prayers. He does not relieve us of our duties and troubles, but makes his presence felt in the hour of need by an access of inner strength. He is not only courage but youth! He wields the power that makes all things new. Does this conception correspond to any fact mentioned in Theosophical literature?

I venture to suggest that what we have been told (*The Secret Doctrine*, Vol. I, p. 228; *Man: Whence, How and Whither*, pp. 103 and 269; *The Inner Life*, Vol. I, p. 10) about the great Being spoken of as Sanat Kumāra, the Lord of the World, comes very near to Mr. Wells' conception. We are told that He is in charge of the whole evolution of this planet, and so we may reasonably suppose that He is in close touch with the affairs of men and ready to reinforce their courage and irradiate their minds when they can thus be rendered better workers for human progress. It is also significant that tradition should have described Him as "the Eternal Youth of sixteen summers". Probably many of the limitations ascribed by Mr. Wells to his Invisible King are merely those of his personal consciousness, through which the higher consciousness must necessarily express itself; in fact many Theosophists may conclude that such an experience can be accounted for by attributing it solely to the higher self of the individual concerned; but Mr. Wells is particularly emphatic as to the catholicity of his God.

Allowing for the peculiarities which make Mr. Wells always interesting because they are so completely unaffected, I cannot call to mind any popular writer who has (speaking reverently) brought God so up to date as he has. Many who are still suspicious of priestcraft and "supernaturalism" may be helped by a simple and practical religion such as Mr. Wells delineates, and I think we may well share in his enthusiasm without restricting the wider outlook of Theosophy. All I have to add is the suggestion that even "the Veiled Being" may not be quite so remote as Mr. Wells assumes, and as we ourselves sometimes assume, however glibly we may talk of Logos; for, after all, we all *are* that Veiled Being—"nor is there aught, moving or unmoving, that may exist bereft of Me".

STUDENT

BOOK-LORE

The Harmonial Philosophy, A Compendium and Digest of the Works of Andrew Jackson Davis, the Seer of Poughkeepsie. (William Rider & Son, Ltd., London. Price 10s. 6d.)

As stated in the Preface and on the cover, the object of this work has been to present an impartial summary of the teachings of Andrew Jackson Davis, as far as possible, and to render them accessible to a wider public than hitherto. This famous seer, who in his early days preceded Spiritualism, possessed extraordinary psychic faculties, and in the course of his long life (he was born in 1826 and died in 1910) he published the result of his visions in no less than 27 bulky volumes. To summarise their contents within the space of a single volume of 416 pages was no light task. As far as one can judge without having made a study of the original works, the author has succeeded remarkably well, and his digest will be welcome to many who have not the time or inclination to refer to the teachings *in extenso*, yet wish to gain a general idea of the remarkable revelations of this seer. He began in his youth with trance visions, but his first work, *The Principles of Nature*, is the only one which he dictated in this state, all later publications being written without the aid of a magnetic operator. Even then he took exception to being called a medium, "an insensible, unintelligent, passive substance or spout". He describes his mental state during dictation as one of watching and analysing, when he was like "a conscious mirror on which were reflected and in which were focalised the principles and properties of the system of nature". Later he claimed that he could enter the "superior state" whenever circumstances and his own will demanded it. His teachings cover a very wide field. They describe in great detail the origin of the Cosmos, the constitution of man, superphysical planes and states of consciousness, the conditions of life after death, health and disease, spiritual intercourse, etc., and thus form a striking record of seership, ranking beside the revelations of Swedenborg and of Spiritualism.

It goes without saying that his statements must be accepted with reserve and discrimination, for it is inevitable that they should be

affected by the idiosyncrasies of the seer, the difficulty of correctly interpreting symbolic visions, and the very poor education of Davis. As stated in a foot-note by the author :

Davis did not only begin his intellectual and psychic life as a person imperfectly educated, but he remained always a loose and inconsistent thinker, having an exceedingly ready flow of words, the strict sense of which he grasped in part only. His titles to consideration are entirely of the psychic order, and he is to be judged by these, not as a thinker or philosopher and not as a qualified writer on any matter of science, even the simplest

One cannot help wondering how it is that a seer who claimed to penetrate the deepest secrets of nature and to have knowledge of the conditions on other planets and suns, got no glimpse of the truth of Reincarnation. He sees the soul leaving the body at death, he follows it through the higher worlds, but does not apparently think of watching it at birth, to see whence it comes and to find a satisfactory solution to the inequalities of endowment with which individuals start in life. However, he does not stand solitary in this respect, and apart from such considerations and the queries which one must naturally put to many of his statements, it is evident that he wrote in good faith, that to him the visions represented facts, and that they form a valuable testimony to the reality of the unseen world and to the possibility of coming into touch with it. The writings of Andrew Jackson Davis have proved popular and helpful to many, and the author has done a service in summarising them.

We must not forget to make mention of the frequent foot-notes by the author, which are a valuable feature of the book, as they clear up discrepancies in the teachings and draw useful comparisons with other systems. To the student of psychic revelations we heartily recommend this work.

A. S.

Waite's Compendium of Natal Astrology and Universal Ephemeris, by Herbert T. Waite. (Kegan Paul, Trench, Trubner & Co., Ltd., London.)

This is a very beautifully got up, concise and handy Ephemeris of the planets' places, from 1850 to 1916 inclusive, which will come as a boon to all practical students of Astrology, so far as calculation is concerned. It is true that a complete Ephemeris is a *sine qua non* for exact and accurate calculation, but the abridged one of Mr. Waite's will be of great help for immediate purposes, and for rough and ready use. The author has also introduced abridged Tables of Houses from 22° to 59° latitude, which greatly enhances the value and usefulness of such a book. The book contains a fairly good number of explanations

and much information for ordinary readers, as well as a general outline of Astrology and its fundamental principles for beginners. At the same time some valuable hints are given therein for advanced students of Astrology, so it can very strongly be recommended as a useful collection of Astrological facts. We heartily congratulate the author on the service he has done to the Astrological world, and the good taste he has shown in bringing it out in such a beautifully handy form, thereby making it more attractive and useful for general reference to the ordinary man who desires to put to the test the astounding truths of the most ancient science known to mankind.

J. R. A.

From the Watch-Tower: or Spiritual Discernment, by Sydney T Klein, F.L.S., F.R.A.S. (Methuen & Co., Ltd., London. Price 5s.)

This book is in the nature of a sequel to the author's previous book *Science and the Infinite* (reviewed in THE THEOSOPHIST of July, 1913), but ventures farther into the precincts of theology. The method of reasoning adopted is much the same, namely, a sort of jump from the latest discoveries of physical science to the unlimited possibilities of spiritual consciousness. The first step, according to the author, is to confess that "Intellection" is inadequate to grasp even the physical facts that science has demonstrated; the next step is to use the faculty of "Introspection" and ignore such limitations as time and space altogether. But between these two steps there is a wide gulf, a gulf for which the human mind demands some bridge, and it is just this bridge that Mr. Klein fails to provide. He shows how most of the impressions received by "the physical ego" through "the physical film" are illusory and incomplete, and promptly assumes that when the physical film is penetrated, either temporarily by introspection or permanently at death, there remains nothing short of the Absolute. It is fairly clear that by "intellection" he means what is generally called the concrete mind in Theosophical terminology, and by "introspection" the abstract mind; his abstract conceptions are bold and, we believe, true in the main, such as his starting-point—that the whole panorama of evolution is ever-present in the mind of nature as an instantaneous thought; most important of all, he emphasises the need for unity with nature on the side of feeling as well as thought, so much so that he uses the word "All Loving" instead of God.

But the concrete mind is capable of dealing with many more questions of importance than Mr. Klein seems to give it credit for

in addition to the evidence afforded by chemistry, radioactivity, embryology, etc., it is confronted by the phenomena of psychical research and the more definite teachings of Theosophy regarding states of matter subtler than the physical. This latter category of information seems to have been practically ignored by the author of this book ; at least he dismisses the entire hypothesis of reincarnation in the words : " but this is surely based upon ignorance of the whole scheme of Creation as laid before us in the phenomena of nature." He admits :

The problem seems to be made even more difficult owing to its magnitude, if we cite the millions of children that, through no fault of their own, are born and brought up in the slums of the earth surrounded by all kinds of vice and ignorance, and when we realise that they never have a chance of Spiritual growth,

Yet he seems quite content that this " All-Loving " God should have nothing better in store for them than the convenient scrap-heap of perdition, for he continues :

but the answer to the question " Will these have what is called life eternal ? " is, I think, plainly in the negative, it is not a question as to whether they have had a chance or not, but whether, when the physical is discarded, there will be anything left, namely, has the spiritual self been awakened and nourished sufficiently to have an existence at all in the spiritual life ?

This dismal and almost Calvinistic assumption is justified by the prodigality of nature in its lower forms, such as the germ cells—" we find that only one germ, out of millions of brother germs from the same parent, is by accident able to grow up to be a man " ; and this crude generalisation is preferred to the complete solution which the hypothesis of reincarnation offers, for the author does not deny that it does offer a solution when he says . " The plea of those who profess to believe in reincarnation, is that those lost ones will be given another chance in a better environment, . . . "

The subjects treated of cover a wide range of thought, and comprise heaven, prayer, the devil, the soul, memory, life, death, etc. ; interspersed with these metaphysical flights is a good deal of suggestive matter in the popular scientific style—waves in the ether, and so on—but the connection with the argument is not always clear. The book seems to fill quite a definite place in the class of literature generally referred to as New Thought, and probably a good many people will be attracted by the writer's favourite figures of speech ; but we can scarcely imagine any Theosophist being satisfied with the rather vague conclusions arrived at, or with the methods of arriving at them ; neither do we suppose that the book is intended to be more than tentative and generally stimulating.

W. D. S. B.

God and Mr. Wells, by William Archer. (Watts & Co., London. Price 1s. 9d.)

Readers who have been seriously interested in Mr. Wells' conception of the "Invisible King" will be interested also in Mr. Archer's criticism of that conception. In a clear-cut and in parts humorous analysis of this "new God" our author puts before us very vividly one interpretation of Mr. Wells' attempt to describe this ideal figure. Though he has the greatest respect for the sincerity of its author, he does not think much of the result of this latest expedition of the "great Adventurer of latter-day literature" when he went out to find God. Mr. Archer strongly suspects that Mr. Wells is playing tricks with his own mind, and attributing reality and personality to something that was in its origin a figure of speech, and that "he has been hypnotised by the word God" That which is here presented to us for our worship is, to our critic, no God at all—at any rate not in any generally accepted sense of the term; he is an idol manufactured to satisfy a craving experienced by some minds for something to which they may bow down in worship. But, exclaims Mr. Archer, if we must have an object for our devotion—which need, by the way, our author regards as "an uncanny recrudescence of the spirit of Asia"—he "begs leave strongly to urge the claims of the Veiled Being and against the Invisible King" For a cold and critical estimate of what Mr. Wells says, Mr. Archer's appreciation seems fair enough. But there is a good deal suggested by what he says—which we cannot help feeling is an essential part of what he intended to convey and which would perhaps have been taken into account by a mind of a less rationalistic type than the critic's—which in *God and Mr. Wells* has not been given a fair chance. However, that is to be expected: Mr. Wells' conception is not the result of reasoning, but, admittedly, of an emotional experience. It is difficult to express an experience which is in its essence mystical—though Mr. Wells would repudiate such an interpretation—in a way which shall do justice to it and yet at the same time hide its origin and present it in a manner which will appeal as satisfying to reason. Mr. Wells suffers from the normal limitation of being unable—to use a common phrase—to run with the hare and hunt with the hounds; in trying to disregard it he lays himself open to otherwise unmerited criticism.

A DE L.

The Principles of Plant Teratology, by Wilson Crosfield Worsdell, F. L. S., Vol. II. Issued by the Ray Society, London. (Dulau & Co., Ltd., London. Price 25s.)

In a notice of Vol. I of this work, which appeared in THE THEOSOPHIST of January, 1917, reference was made to the author's intention in compiling the results of recent investigation on this subject. This second volume completes the treatise by dealing with the flower. As we mentioned on the previous occasion, the book has been written for botanists, and without any special knowledge of this branch of science it is only to be expected that such a mass of technical information should appear somewhat formidable. However, as it is the work of a Theosophist, we hope that it may lead himself and others to the discovery of further aspects of evolution in the vegetable kingdom, and to relate them to Theosophical teachings. The plates, some of which are coloured, and the illustrations as a whole, maintain the excellence of those in the first volume.

W. D. S. B.

True Tales of Indian Life, by Dwijendra Nath Neogi, B. A. (Macmillan & Co., Ltd, London. Price 2s.)

This is a collection of sixty-six "True Tales of Indian Life," told in simple, unaffected language. Each of the stories inculcates a moral virtue, often of a striking character and indicative of the Eastern way of thinking and acting. A few deal with well known men, like Devendranath Tagore, Sir Muthuswamy Iyer of Madras, Jamsetji Tata and others. The book should prove valuable both to Eastern and Western readers; to the former as an encouragement to imitate the deeds of chivalry, heroism and benevolence; to the latter as affording an insight into the characteristically Eastern way of viewing some of the problems of life, and as showing the high ethical standard which is a potent factor even at the present time.

A. S.

VOL. XXXIX

THE THEOSOPHIST

ON THE WATCH-TOWER

THEOSOPHICAL Conventions are going on in Europe despite the War. England and Wales, in Convention assembled in London in May—it used to be in July—send “Convention’s loving homage” through their General Secretary. Scandinavia, in Convention assembled at Gothenburg, also in May, cables through its General Secretary. “Hearty greetings from Convention, Scandinavian Section.” Australia also has had its Convention, and so also has had beloved, martyred France. Both sent loving messages of greeting. In Australia, on the sixth day of the Convention, a Conference of Lecturers, Class Leaders, T. S. Propagandists and Workers was held to discuss: “How best to follow up in Australia the President’s suggestions regarding aid to outside activities.” I hope the discussion was fruitful. Let me send from India hearty good wishes to all who are working for our sacred cause.

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The General Secretary of the Mahā Bodhi Society sends us two interesting notices lately issued, and we pass them on to our readers, since men and women of all Nations and all

races bow before the Holiest One in lowly homage. The first gives a piece of interesting news:

The Mahā Bodhi Society have the pleasure to announce that the plan of the new Vihāra proposed to be built on the ground No. 4a College Square, submitted to the Municipal Corporation for their sanction several months ago, has been approved and the building of the Vihāra will forthwith begin. The "Prince of Contractors," Mr. J. C. Banerjee, has been entrusted with the building of the Vihāra. The plan was designed under direction of Sir John Marshall, Director-General of Archæology of India, and is based on the Ajanta architecture. The Relic of the Buddha which has been promised by the Government of India will be enshrined in the Vihāra. It will be the first real Vihāra, after the destruction of Buddhism a thousand years ago, that India will have, and it is hoped that every one who loves the BUDDHA will send a donation, however small, for the building fund, and become a shareholder thereof. Drafts and cheques may be sent, marked Mahā Bodhi Society, to the Hong-Kong and Shanghai Bank, Calcutta.

"Blessed are they that show love to the Buddha, for theirs is the kingdom of heaven."—*Alagaddupama sutta*.

The second was issued shortly before the Full Moon Day of Vaisākh—25-26 May, this year—the great Festival in commemoration of the Lord Buddha's Birth, His Illumination and His Passing into Nirvāṇa. It was, of course, celebrated in Calcutta, and a few days before it I received the following.

GLORY BE TO THE HOLY ONE

May Love and Happiness prevail throughout the World

The Buddha Gautama Sākya Munī preached the Doctrine of Universal Love two thousand and five hundred years ago.

A thousand years ago Buddhism was destroyed in India.

The Government of India has offered a Relic of the Buddha to the Mahā Bodhi Society, to enshrine which the Society has been asked to build a Temple (Vihāra) in Calcutta.

This will be the first Vihāra after a thousand years in India.

Mrs. T. R. Foster of Honolulu has sent a donation of Rs. 56,000 for the Vihāra.

The Mahārāja of Baroda has donated Rs. 5,000, and the Rev. Anagarika Dharmapala Rs. 10,000, to the Vihāra Fund.

A further sum of Rs. 50,000 is required.

To save mankind the Buddha made the great Renunciation: to show Him our love and faith we are going to build this Vihāra. Will you send a donation for the Vihāra and become a shareholder of the meritorious work?

Donations may be sent to the Hong-Kong and Shanghai Bank, Calcutta, marked Mahā Bodhi Society, either by Draft or Money Order.

For further particulars apply to:

THE SECRETARY-GENERAL,

46 Baniapukur Lane,

Intally P.O., Calcutta.

The Vihāra will be situated beside our T.S. Lodge in College Square, a very fortunate circumstance for the Lodge.

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The Founder of the Round Table was very dearly loved by the Knights and Companions whom he led along the Path of Honour, and at a meeting in London on the 13th January it was decided to hold a yearly Commemoration of the members of the Order who had sacrificed their lives on the Altar of their Country. The name of Lancelot's Day was given to the Commemoration, and it will be held in London on the 4th July, his birthday. "Lancelot" was Herbert Whyte's name as a Knight of the Round Table. The following passage from a Circular issued on the subject explains the view of the promoters

Such a meeting would serve to keep ever in memory the Founder of the Order. To all of us the Order means something, to many it means a great deal, and it is but fitting that once a year at least we should remember the Founder of our Order with love and gratitude. We know that he held that the present struggle is for the liberation of mankind from the bondage of militarism and selfish autocracy, and it can be truly said of him that he risked and gave his life for freedom's sake. He, as well as those other members of our Order (in writing this we in England think of our Companion, Lieut. B. K. Hooper) who have made the Great Sacrifice from the same high motives, will be a constant inspiration to those of us who are left to carry on the work.

His last letter to the Order was sent from Jerusalem, which was to him "the City of the Great King," and it shows

the deep devotion which was the central feature of his useful and gentle life. Here it is :

JERUSALEM,

20-12-17

TO MY DEAR COMPANIONS OF THE ROUND TABLE,

My thoughts have been so often with you all as I have trudged along the ancient ways by which the Knights of old journeyed and fought as they won through to the Holy City. And I am proud of having had the honour of commanding my Company in the operations which made us masters of Jerusalem. In spite of the prevailing atmosphere of war, my thoughts have often turned to the picture of those ancient days, when He whom the world honours, and who is our KING, lived and taught among these hills. I have seen the Mount of Olives, where He preached, and the site of the ancient Temple in Jerusalem, where He often came.

These days are difficult, but don't forget that it is an honour to live in difficult days. Turn your hearts often to the thought of the KING whom we serve, and be sure that He has a place in His Household for the humblest and the youngest, who long to serve Him.

My love to you all

"LANCELOT"

To his "dear Companions of the Round Table" his memory will ever remain an inspiration.

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The great Educational Movement begun by the Theosophical Educational Trust in India struck a rootlet in Britain, and now we receive a charming booklet from Australia bearing the motto, "Education as Service," and telling us of Morven Garden School, Lane Cove Road, North Sydney, under the Theosophical Educational Trust, Australia. The booklet says.

Schools have been promoted by the Theosophical Educational Trust in late years in various parts of the world. Everywhere they have met with immediate success and growing support.

The principles laid down may be summarised in the statement that every child has its own peculiar temperament, character and abilities, and these must be studied and developed individually; that kindness and love must dominate in the treatment of the child, punishment and fear being eliminated, if the best results are to be obtained; that religion must be made a personal, practical thing to

each child—something which will link her or him with the great unseen inner world of reality. To secure these results the teachers in turn must pursue their work with love for it, and the motto of the Trust is the motive of its staff—"Education as Service".

The Trust Schools are not conducted for profit, or as private enterprises; they are established and carried on with the help of those who see in the child of to-day the citizen of to-morrow, and realise that in true education "nothing is too good for the child".

Two ladies of large educational experience have been secured as Principals, Miss Macdonald and Miss Arnold. A most attractive school is shown to us, perched high upon a hill in a delightful garden, the grounds extending over several acres, and sloping down from the house. Those who know Sydney will realise the splendour of its views, when I say that on the East it looks over the wonderful harbour of that city, and westwards to the Blue Mountains. We heartily wish it success. We are glad to see from the programme of the Theosophical Convention that on the third day of the Convention a visit to the School was arranged, and that on the fifth day there was a Conference of Educationists.

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It is good to read in papers from abroad how nobly France is playing her part in the titanic struggle of the War. It is not only the wonderful courage of the men, as when we read of three French divisions who during four terrible days held up thirty German divisions, with the aid only of some cavalry patrols and a few guns. It is not surprising to read that "there has been no finer military feat during the War than that accomplished by these three divisions". That which goes to the heart is that more than six of her Departments, some wholly, some partially, are held by the Germans, and the people live on from day to day, oppressed, tormented, subjected to insult and outrage; yet they endure, and endure with that peculiarly French courage which is ever "*gai*," half mocking at its own sufferings, the delightful French temperament which exists nowhere else. When, oh when,

will France be free and safe within her own borders ? Somehow France tugs at one's heart-strings as does no other continental Nation.

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Headquarters has been very full for this last fortnight with the Summer School for Teachers. Last year such a School was held, and proved to be most useful, and this year it was repeated on a somewhat larger scale. I had the honour of opening it with a talk on Education on May 13th, and thereafter came a steady stream of work educational—lectures, demonstrations, discussions, papers, and in the evenings from 8.30 to 10 p.m. some form of entertainment, music, a drama of Rabindranath Tagore, recitations, Greek dancing, and so on. The teachers of the Olcott Pañchama Free Schools, trained so admirably by their Superintendent, Miss Kofel, gave a valuable demonstration of object lessons for young children. The school closed on May 26th.

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A very notable entertainment was given one evening, at which poets recited some of their own poems, and non-poets, the minority, recited other people's. India's poetess, Shri-maṭi Sarojini Devi, came surrounded by seven other members of her brilliant family—sisters, brother, sons—and she recited some of her own exquisite poems. She offers a curious psychological problem on the platform, the difference of mood strangely dominating the body; when she speaks on political matters her voice rings out, sweet and modulated, filling a large hall; when she recites, the mood is dreamy, introspective, and the voice, soft and low, seems to drift in through her from elsewhere. Both are beautiful; in the one, she is the inspired prophetess, touching and rousing the soul of her people; in the other the artist, speaking from the land of dreams, standing in the half-open ivory gate.

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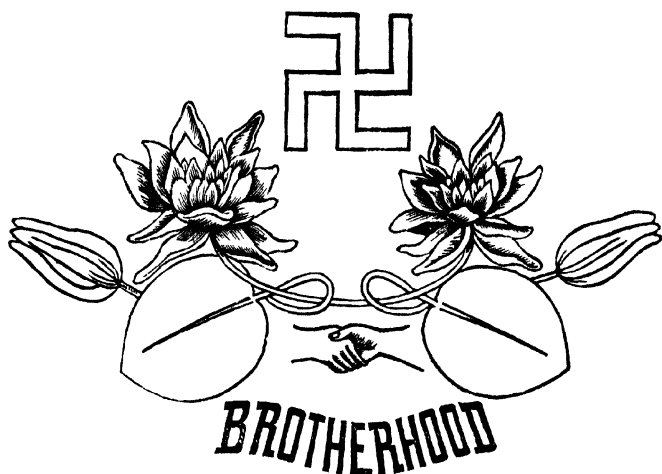
At this same meeting, Mr. J. Cousins, the well known Irish poet, gave some delightful poems of his own, grave and gay. Mr. T. L. Crombie gave much pleasure by some presentations of his own finished poetic art. A brother of Shrimati Sarojini Devi, Harindranath Chattopadhyaya, still very young but a poet of inspiration and fire, recited some of his own striking and rich melodies; he should rise high in the future, the promise of his youth being so exceptionally fine.

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The Indian Boy Scouts were also much in evidence, enjoying their training in the wide Adyar grounds. Until a few years ago, scouting in India was confined to British and Eurasian boys, Indian boys being rigidly shut out by Sir Baden Powell and his representatives here. As in other things, good movements started in England may spread to all countries except India; if they arrive on our shores, they must be confined to the British residents and their semi-descendants. Mr. Gordon Pearce, Vice-Principal of Galle College, in Ceylon—one of Colonel Olcott's foundations—started a troop of Sinhalese Boy Scouts in the Collegiate School, and one school after another took it up in Ceylon. Then he sent a well trained Scout to Madanapalle, and so started the movement in India. Mr. Sinha took it up, on his return from serving in the Medical Corps in Europe and Egypt, and formed an admirable corps in Madras. Others followed, and the Indian Boy Scouts Association was registered last year. Now Mr. Gordon Pearce has come to Adyar, to serve as Chief Commissioner for India, and is engaged in co-ordinating our scattered troops. He held a Training Class for Scoutmasters at Kodaikanal, in the Hills, a few weeks ago, and another Training Class is to be held here in Adyar during the coming fortnight.

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Much work has also been done during May in connection with the Society for the Promotion of National Education. An article on its work will appear in THE THEOSOPHIST next month from the pen of Mr. G. S. Arundale. Here it must suffice to say that during the last month the Senate has been busy, and the Faculties appointed by it have been drawing up Courses of Instruction, which are now in the press, and will be widely circulated among Indian educationists for criticism and amendment, and will then be used tentatively from next month. A College of Commerce is established in Madras, and one of Science at Adyar, where Dāmodār Gardens has been leased for use. attached to it will be an Agricultural Department. The University will be opened there on July 7th. The Chancellor, Sir Rabindranath Tagore, has signified his intention to be present, and it will be a great joy if he should come. But his health is not strong, and his coming must depend on that. Three people in England have become Life Members of the Society—a thing that gives me much pleasure—and the Fraternity of Education there is collecting for our Society useful educational books. We are deeply grateful for their sympathy, for all work here for the uplift of India and for training her sons and daughters in the duties of their coming citizenship is looked on with deep suspicion and mistrust by the authorities. I am writing on May 28th, and the maxim for that day in the *New India Diary* is appropriate, when one's heart sinks before the difficulty of all good work in this country. "As the ignorant act from attachment to action, O Bharata, so should the wise act without attachment, desiring the welfare of the world."



THE DISTRIBUTION OF WEALTH

A STUDY IN SOCIOLOGY

By SRI PRAKASA, B.A., LL.B. (CANTAB.), BARR.-AT-LAW

FROM time immemorial, men with hearts to feel and heads to think have been pained at the unequal and apparently inequitable distribution of wealth among mankind. From time to time some particularly bold individuals have put their thoughts on paper, and made suggestions for the practical fulfilment of their ideals. We have all heard of Plato's scheme of the community of women, children and property; most of us know of More's *Utopia*. We also know that none of these schemes have succeeded or can succeed in practical life. And yet we want something to be done; the glaring inequalities of life should be abolished. What to do is the question.

The war has upset most human calculations, and protagonists of socialism are putting forward their case with the utmost vehemence: apostles of the future democracy are not wanting. It almost seems that the present war is the last war of nation upon nation, and that the next wars are going to be of class upon class. And as such wars will be both inside and outside the States, they are more to be dreaded than the wars of one people upon another—for then, at least, each unit is united in itself: the house is not divided against itself. In order to avoid the possible disasters and horrors of the future, persons with imagination and sympathetic understanding must set to work now. It is best, therefore, to examine the various proposals before the world. For this purpose it is necessary to clear our minds of passion and prejudice, and discuss the subject in a spirit of charity.

Some say to us: "Pool the wealth of the world and distribute it equally among all. That is the easiest way out of the difficulty." The other side of this apparently simple solution is that all men are not equally wise or equally strong. We may eliminate the difficulty of the "accident" of birth; how are we going to do away with the "accidents" of health, strength or wisdom? Such accidents will still persist, and we cannot avoid or control them. That being so, we shall find, soon after the required equal distribution of wealth has taken place, that one man has improved and enhanced his share while another's has deteriorated. All sociologists are agreed that formerly, in the long lost ages, there was no notion of separate property, and that by the slow evolution of institutions, the institution of individual property has also arisen. Is it difficult for us to imagine that, if to-day we divide all wealth equally, to-morrow the same conditions will come back as exist to-day; humanity will only have once again to undergo all the travail of the transition. Let us try a simple experiment. Let us distribute equal pieces of land among ten

persons. We shall find that some one of these is very assiduous while another is indolent: within a few years we shall see the difference between the lands of one and of the other.

Then we cannot forget that equal division of wealth mainly means equal division of land, from which, after all, all things come. That would mean that men must work with their hands. How will the mind of man then develop? Man does not live by bread alone. He requires art and literature for the solace of his mind. A manual worker cannot possibly have the leisure to derive the joys that mind and spirit can give. Those that are wealthy, those that are not painfully anxious for the morrow's bread, can pay attention to the development of the fine arts, and that in itself is useful public service. But, it will be legitimately asked: "Why should one man labour and another enjoy its fruits?" To a question like this the rich man, the employer of labour, answers: "No doubt you labour, but if I had not the money, who could have employed you? If I were not rich, I could not have purchased such beautiful pictures, could never have been able to collect so many treasures of art and beauty; and if there were no patrons of such things, all art, all beauty, all literature would disappear from life."

So persons desirous of distributing wealth equally, and also anxious to preserve art in life, propose—and, I believe, Bernard Shaw is the most eminent of them—that all men and women should work, and that in return for the same they should get equal payment. The artist does not eat more than the agriculturist; therefore both of them should have equal amounts of food. Abolish sloth and indolence from life: you may write books; you may till the soil; you may paint portraits; you must do something, and you will get adequate nourishment. All that the individual does must be done for the general good. If there is a beautiful garden, all can enter it; if there is a beautiful picture, all can see it; if there is a

useful invention, all can use it. And the maker of the garden, the painter of the portrait, and the inventor of the instrument will all have their bodily needs satisfied. We recognise the fact that all men are not equal; that all are not equally capable of doing any particular thing; we also want the arts to flourish and beautify human life, for they are as important as food; and so all men should, according to their respective capacities, attempt to make the world as rich and complete as possible; only no one worker should get more than another.

This scheme is not without very serious objections from the standpoint of practicality. First of all, owing to the elimination of all competition and the assurance of physical necessities to all, taking human nature as it is, individuals will slacken their efforts to a great extent. Then we must also not forget that a manual worker can work every day; the farmer can plough and the carpenter can hack wood from day to day; but the brain worker—the poet, the painter, the musician—cannot daily exhibit some new work. It is quite possible that even an eminent poet or painter may be able to produce only one poem or one painting in the course of a whole year. How shall we inspect their work? How shall we pay them? It may be that because of this great drawback the brain worker charges more for his labour than the manual worker, for he is not sure whether his brain will or will not work on the morrow, and food is required daily. The poet can say with much force of reason. “The carpenter can work every day. The only break in his work will be due to physical ailments, and then you can supply him with food gratis. But how will you judge my work? I surely cannot write poems every day. Will you always ask me to show you a new poem before you dole out your daily food to me? Will you, or will you not, accept my excuse that my brain did not work on any particular day?”

So the thinkers are going round and round the same point, and no conclusion is forthcoming, and nations are to-day torn with internal dissensions and class hatreds that bode ill for the immediate future. But why all this madness for wealth? Why should man's passions be roused so violently for riches? In the modern world, material wealth is a tremendous power. Some believe that this has always been the case. That, however, does not seem to be probable. For denizens of the forest, the strong right arm is the source of all power. In social intercourse mere length of years commands respect. In certain types of society, caste by birth evokes the greatest amount of reverence; for instance, as does the Brāhmaṇa in India. It is not impossible to imagine that poverty itself may be a most dynamic force in certain circumstances. It seems to me, at least, that the human heart hungers for power. If power can be achieved by being a Brāhmaṇa, a mighty monarch like Vishvāmītra—as ancient Indian legends testify—will gladly lay aside the emperor's crown and beg for recognition at the hands of poverty-stricken Vasiṣṭha. If monarchs, at whose names the nations tremble, regard themselves as highly blessed at the touch of the dust of the feet of the lowly ascetic, why should Nārada and others seek wealth? Does not mediæval European history itself show many an illustration of great lords and warriors donning the cloth of the mendicant? The whirligig of time has now brought a day when wealth alone gives all honour and power; and therefore mankind is madly rushing after riches.

Whatever has the potentiality in it of buying various articles can be called "wealth". This potentiality to-day resides in gold, silver and Government paper. The accumulation of these signify the rich man. Those who do not possess these are poor. The modern man has many more methods of gathering riches than his ancestors had. The rich produce

of mines and the invention of machines for the manufacture of articles has added to the wealth of the world, and money can buy many more things to-day than it ever could before. Prevalent notions of propriety give the wealthy man an honoured place, and the populace regard him as worthy of reverence. The rumoured illness of a Carnegie or a Rockefeller will produce greater commotion in the markets of the world than the death of great kings and emperors. The key of the world is in the hands of the wealthy; hence all desire and attempt to acquire riches.

On the one hand, then, is the enhancement of wealth, on the other the expansion of the human mind. However great may be the amount of the world's riches, there must be a limit to it; but the number of human beings is unlimited, and in many of the ordered and civilised nations of the world their numbers are ever on the increase. It is then that the thoughtful ask: "Why should all wealth be confined in the hands of the few? Why should the majority be deprived of it? Why should all power, all government be in the hands of the few who can force the poor to do whatever they want by tempting them with their riches? Why should the poor be obliged to labour, even at the risk of life? Why should they suffer the abuse of the wealthy?" These thoughts and questionings are now penetrating the lowest strata of society, and the most eminent among men are taxing their thoughts to frame some constructive proposals for the equitable distribution of wealth and the elimination of the differences in life.

This is, no doubt, a difficult position. All the same, the situation has got to be faced. Some forms of manual labour entail risk to life. Working in factories means fearful bodily exertion; working in mines means constant endangering of life itself. The rich do not share these risks and these sufferings. They get ready-made wealth. It is the poor labourer that brings gold and silver, coal and salt from the bowels of the earth. He

gets only his daily wages and scarcely anything more. The fruits of his labour go to his rich employer. For the sake of pearls the wealthy merchant sends the fisherman to the deepest depths of the sea. The stokeholds of ships are as bad as the hells of orthodox theology ; and stokers, stripped to their waist, shovel coal into the burning furnaces from hour to hour, supplied with air only through small funnels—the holds themselves being situated many stories below the surface of the waters. Compare their condition with that of the first class traveller who sips his ice and lemonade, lounging on cushions in brilliantly furnished saloons ; contrast them with the wealthy merchants who profit by maritime trade ; and the proprietors of the ship who make their fortunes by the working of the steamship lines. Then, again, the masons build palaces : so many suffer serious injuries by accidental falls from roofs and scaffoldings ; but they cannot live in the houses they build ; they must ever live in hovels, leaving for the rich the structures they have erected at such risk to themselves. Let us cast our eyes on the labour bestowed in producing rice and wheat, the best varieties of which come to the people in the towns : the producers have to be satisfied with the coarsest leavings, if even that. Let us not forget the terrible battle-fields, where millions give up their lives uncomplainingly for the sake of the kings and ministers who are to profit by their sacrifice.

Only lately, insurance acts in some of the most advanced of countries have sought to supply the necessities of life to workmen when injured in the performance of their duties, and to their families when the breadwinners are accidentally killed. All the same, we must with sorrow accept the cruel fact that, if the accumulation of wealth is necessary and if all that it can do is not to be lost, if mills and factories, railways and steamships have to be worked, if palaces are to be built and gold and silver extracted from the deepest mines,

then it is also necessary that labourers should not be abolished; that there should be in the world such men as, for the sake of their daily bread, would not hesitate to go to places of danger, and are prepared to sacrifice their lives in difficult undertakings. Such work, in normal circumstances, will only be done by those who are unable to find easier employments, and for whom it is necessary to procure their nourishment by the sweat of their brows, even at the risk of life itself.

If, however, we do not want modern civilisation itself, then our difficulties can be easily solved. No doubt the splendours of life will be lost, but—as those say who desire to abolish civilisation and all it means, such as Mr. Gandhi in India, and Mr. Philip Oyler and others in England—at the same time there would return to the world much peace and happiness and human equality. In other words, men would till their own soil, make their own clothes, and satisfy, in ease and comfort, the barest necessities of food and raiment; the rest of their time they could spend in education. One wonders, however, if there would be much left to learn. But those of us who have neither the desire to obliterate the wonders of science nor the wish that the poor should suffer as they do, have to put forward our own proposals.

The proposals of this class of persons—and the present writer is with them—may be summarised somehow like this. Let every department of work in life be regarded as a joint family concern, in which all workers contribute what they can, and all work for the common good. All concerns require three things: capital, brains and labour. Let the rich put in his capital; the intelligent, his brains; the workman, his physical strength. Nowadays the brain-workers—managers, inspectors, etc.—and the labourers are only servants of the capitalist employer. They do not care for profit or loss. They get their wages: profit or loss is the master's look-out. The master

himself does very little work ; the servants have to work very hard. That means great strain on the bodies of the manual workers. They hate the work that they do. It is only the salary that binds them to it. This is not right and proper from the standpoint of the general good. If all workers were to regard themselves as equal partners in a joint family, if they regarded the work as their own, there would certainly be much better work done, and in a very much better spirit. The capitalist has money : he gives his money ; the manager and other such officials have brains : they give their brains ; the labourer has strength : he gives his strength ; and all work together, the profits being shared equitably by all concerned.

If such were the principles of work, the employer and the employed would no more regard one another as inveterate foes ; no more would the labourer think that the master wanted to overwork and underpay him ; no more would the master feel that the labourer wanted to underwork and get overpaid. No more would masters' unions and trade unions wage unending wars against each other. No more would statesmen be daily called upon to settle labour disputes and frame social legislation. The masters' profits would, no doubt, be lessened ; the labourers' wages, no doubt, would be enhanced ; but all would be devoted to the work they do, and brotherly feelings would exist between master and man. In the difficult social and economic problems that face humanity to-day, this seems to me to be the most feasible and the most practical proposal, well worth a trial in any case, and at an early date. The war has brought matters to a head ; and the nations of the world will really have no peace, even after treaties have been signed, if they do not start now to better the condition of the labourers, and protect themselves from impending social and economic revolutions.

Yet this is not enough. From ancient Indian polity a lesson must be learnt. Despite the boasted democracy of

modern days, there was more democracy, in social and domestic life, in ancient India. Here classes were not divided by wealth; here there was no superciliousness on the part of the wealthy. The wealthy man always held his wealth in trust, so to say, for the public. His houses all could enter; his gardens all could see; the poorest sat on the same floor and on the same level with himself. His personal life was simple and his benefactions large and universal. All that disarmed opposition. When you keep the poor man standing and shut your door in his face, you sow the seeds of social unrest. Common human charity—a sympathetic attitude of the mind—will obviate much jealousy and much bitterness in life. On the banks of the river the Mahārājā and the peasant bathe together; on pilgrimages they trudge together—why should they hate each other? It is the mentality of the modern man that is at fault; and a little knowledge of psychology is more helpful than a load of learned lumber in every other branch of human knowledge.

I should here like to put in a word for the caste system. I know that so many silly customs have grown up in connection with the working of caste in modern India, it has created so many difficulties in national consolidation and so many bitteresses in social life, that the country's well-wishers have rightly conceived a deep-rooted prejudice against it. But I shall venture to show that there is a good point in the system that deserves to be noted and not lost sight of. First of all, it is in the nature of a hereditary determination of an individual's position in society. It eliminates competition from human life, and enables one to choose his profession and vocation in life without fumbling about. I believe most persons, looking out for professions after their college education, would heartily wish they could have made up their minds earlier and concentrated upon their choice. All the same, caste seems to mean the forcible suppression of talent for walks of

life other than that in which one finds oneself by birth. This really need not be so. For there should always be scope for change, and if exceptions are allowed to be made, without hard and fast rules, and if all social disabilities, such as untouchability, etc., are removed, the attendant unfortunate incidents of caste will all tend to disappear.

It will be seen that the highest classes of modern society desire, and succeed in having, all the good things of the earth—honour, power and wealth—in their own hands. Under a carefully and properly worked system of caste, these good things are equitably divided among different classes, which abolishes, or at least diminishes, jealousies and narrownesses from life. Caste gives to the Brāhmaṇa (*i.e.*, the learned, teachers and clergy) much *honour* but no money. The king leaves his throne of state to receive him, even if he be in rags. The human nature in the Brāhmaṇa is soothed by the honour shown to him by the monarch, and he loves his tattered garments, and is proud to remain poor but learned, dispensing his knowledge to his pupils for the barest sustenance in return. The Kṣhāṭṭriyas (*i.e.*, the rulers, governors, executive officers) get *power*. Power is sweet. It is sufficient compensation to them for lack of both honour and wealth. The Vaiśhyas (*i.e.*, the traders, merchants, bankers, etc.) get *wealth*—they are bound to support the Brāhmaṇa and honour him; they are also bound to pay tribute to the Kṣhāṭṭriya and be under his sway. The Vaiśhya enjoys wealth, but not much honour or much power. The Shūdras (*i.e.*, the servants, labourers, factory-hands, etc.) offer service to all; they are supported; they are loved; they have no reason to feel jealous of the other castes, for the most honoured Brāhmaṇa is as poor as, or even poorer than, themselves; the Kṣhāṭṭriya protects them at the risk of his life; and the Vaiśhya, though wealthy, does not blatantly show off his wealth, but has to use the major portion of it for others and

for the public good : he himself scrupulously lives the simplest of material lives.¹

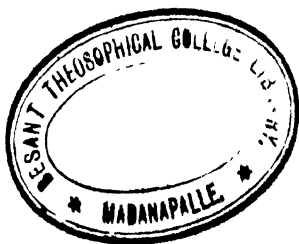
The world feels jealous, not of him who has wealth, but of him who shows it off too much. Is it not said that the motorist is the person most responsible for social and economic unrest in Europe? If a rich man uses his money for others, he is loved and not hated. The Kshat̥triya, in this scheme of things, consults the Brāhmaṇa in affairs of state. The modern notion is : the greater a man's material stake, the greater should be his share in administration. The older scheme seems to have been : the greater a man's wealth, the more selfish will be his advice, so the sovereign must rather consult the most learned but the most poor, who alone, if anyone, can give the most disinterested, and therefore the best, counsel. In such wise did the polity of the ancient Indians at least attempt to save the world from distressing social wars, and I sometimes feel that slowly but steadily the Western nations—with all their proud disdain for the name of caste, though unfortunately perpetuating in their own lives only its worst and not its best features—will either rediscover for themselves this simple polity, or realise that there was something in the dreamy East worth learning and even imitating ; for the modern attempt to grasp all honour, power and wealth in the same hands, with the supremest irresponsibility towards others, has been resultant of horrors perhaps never suffered in ancient times to the extent that they are to-day.

People in India are passing through strenuous times of transition. It is the duty of all interested in their country's welfare to make the transition as easy as possible. The thoughtful among them do not want to cut themselves away from their past ; they do not want to be blind to the influences of the present. In the midst of all the great shaking that

¹ The reader should study, if he is interested in this line of thought, Babu Bhagavan Das' *The Science of Social Organisation* or *The Laws of Manu in the Light of Theosophy*. The ideas here propounded are borrowed from him.

the country is experiencing in all the departments of its life ; in the midst of the social disadvantages, the domestic unhappiness, the political aspirings, the economic unrests—all unfortunately inevitable concomitants of transition, as history testifies when the Middle Ages gave place to the Modern Age in Europe—it is necessary that the people should so live and work that they may lead India safely from the dangers that threaten her, to a position that may be commensurate, at one and the same time, with the teachings of her ancients and the gigantic achievements of the modern age of science.

Sri Prakasa



STUDENT CHRISTIAN MOVEMENTS

By ADELIA H. TAFFINDER

LEADERS of all the Student Christian Movements are to-day facing a supreme opportunity in relation to the expansion of the spirit of brotherhood by means of foreign students. According to the statements furnished by the General Secretary of the Committee on Friendly Relations among Foreign Students, in the United States the war has wrought notable changes in the migration of students. Scores of foreign students formerly enrolled in the Universities of the British Isles, Germany and France have either returned home or registered in North American Universities. Several hundred new students from Japan, China, and Latin America who, under normal conditions, would have pursued their studies in Europe, have entered Universities and colleges in the United States.

By far the most extraordinary result of the war on student life is the actual organisation of classes in the prison camps of the opposing armies ; here thousands of students and professors are congregated, and the weariness of enforced leisure, at times, is somewhat tempered by the continuance of University study and investigations. We are informed that over 2,000 college men from Latin-American Republics are mingling in classroom, laboratory, and athletic field with their cousins in North America. Filipino students, 600 strong, are found in the Universities from California to Maine. They

are becoming enthusiastic about the organisation of an inter-island student conference in the Philippine Islands.

According to one authority, several scores of students from Russia, Greece, Africa, Spain, Portugal, and the Balkans add to the cosmopolitan character of student life within the United States. And 200 American students, without complaint, tell the sad story of loss of home and loved ones far away. As a result of recent inquiry into this subject, information is given that there are fully a thousand Chinese students in the institutions of higher learning in the United States; about half of them are Government scholarship men, representing every province of China. The Japanese Empire is represented in North American student life by over 1,200 members; while about 300 Korean students are studying here.

An estimate is given of over 5,500 foreign-born students, from forty nations, enrolled in the colleges and Universities of this nation and Canada. There is also a considerable number in preparatory and high schools, trades schools, and business colleges. Many of these students have received Government scholarships. All classes of society are represented by them, but a majority come from the most influential families, and will return to positions of leadership in their own national life. Some of them are prejudiced against some phases of North American civilisation. Their attitude toward Christian truth and service is largely determined by the influence of fellow students, teachers, and others with whom they come in contact. The life and policies of the various nations will be affected more or less by these leaders, who are now studying in America. Their presence in our country is a challenge to the best people of North America. Shall we help to sharpen their intellects, but deny them our best help in developing strong moral character? Shall difference in race, language and religion be allowed to prevent friendly, sympathetic fellowship? Shall any effort be made to discover the causes

of prejudice and misunderstanding, and to apply the most effective remedy to these when discovered?

The question is: Why not establish permanent international friendships by revealing and interpreting to these national leaders the best features of our commercial, civic, and religious life? With a view to answering satisfactorily these and similar questions of vital significance, the British and North American Student Christian Movements have set apart special workers; their secretaries are making a careful study of the needs of foreign students, and have outlined a programme of service, some features of which are indicated in this article.

The student who is planning to spend from two to six years abroad needs, before leaving home, accurate information concerning the educational institutions in the country to which he is going, their comparative advantages and requirements, student life and customs; also facts regarding expenses, provision for scholarships, and opportunities for self-support. He is eager to consult representatives of the nation towards which he is looking, also to meet returned students and travellers who can answer his questions. Assistance is indispensable in securing passport, transportation, and articles for the voyage. Letters of introduction, descriptive material and other literature will be heartily welcomed; while assurance that he will be met by trustworthy persons at the port of arrival will bring comfort to his parents. When is the welcome of a friend, though a stranger, so much appreciated as at the pier—amid strange people, a strange language, and government officials? Here our foreign student often needs an interpreter, a guide through customs inspection, and information about a reliable hotel or boarding house. Probably he will wish to exchange money, make purchases, post letters, and send telegraphic messages. A map of the city, showing the location of Consulates and principal public buildings, routes of street cars, etc., will be a welcome gift.

On reaching the University town or city, personal guidance is the foreign student's primary need. He needs assistance in securing satisfactory board and lodging, in selecting courses of study, in registration, in enrolment in classes, in purchasing books and materials, in studying the prevailing language, and in becoming acquainted with teachers and fellow students. He needs advice regarding his participation in social, athletic, moral, and religious activities of the University; he needs to be fortified against the evil influences of student life, and enabled to see and appropriate the best features of his new environment. Above all, he needs a few friends who thoroughly understand him, and with whom he can talk frankly—friends who will be with him in the time of affliction and discouragement, and who will minister to his deepest spiritual needs.

Several years of absence from the land of his birth, during the plastic period of his life, make necessary some radical adjustments on the part of the student after returning to his country. Perhaps he has been an object of curiosity and special attention while abroad, and now he is tempted to feel superior; possibly backwardness, suffering and poverty among his people disgust him, and do not challenge him to unselfish service. The returned student needs the companionship of the choicest of his countrymen who have studied abroad, and are now established in useful service to their community; their counsel and leadership will demonstrate how he can apply his knowledge and experience to the solution of the most pressing problems of his people. The need for assistance and friendship, which will stimulate the returned student to be true to the highest ideals under trying circumstances, is scarcely less urgent than such need when he first went abroad. A trained intellect, a disciplined will, and a consecrated spirit should be promptly related to the great constructive enterprises of the best Christian leaders in his native land.

This Committee on Friendly Relations among Foreign Students maintains secretaries who are responsible for the welfare of students from foreign nations in the United States and Canada. It is endeavouring to establish Information Bureaux in foreign nations with reliable persons in charge, who can distribute literature and give information to prospective students regarding University life in North America. These correspondents advise the Committee in New York regarding the plans of prospective students, in order that they may be communicated with, and met on arrival in New York and other ports. A representative, who speaks the necessary language, meets the student on his arrival, and extends every possible courtesy; and a handbook of useful information about student life is presented to the new student.

In each University enrolling foreign students, a committee meets new students from abroad, assists them in finding rooms and board, and in entering classes. This committee promotes acquaintance and good fellowship among students of all nations by arranging frequent receptions, in private homes, Christian Association buildings, and churches. Scores are enrolled in groups for Bible study and as members of the Associations. An effort is made to obtain help for those who need to earn a part of their college expenses, and, whenever possible, a personal advisor is provided for each foreign student. During vacations and other leisure periods, the committee accompanies foreign students on visits of inspection to social settlements, playgrounds, hospitals, penal and reform institutions, etc. By this means the foreign student gains valuable ideas regarding the manner in which other people are dealing with social and community questions. No service is more deeply appreciated than that of making recommendations concerning valuable books and the distribution of literature which is most helpful in character building.

The life of the students from the same nation is unified and their highest interests are safeguarded through such organisations as the Chinese Students' Christian Association of North America, the Chinese Students' Christian Union in Great Britain, the Indian Students' Christian Union, and similar organisations. These societies afford opportunity for expression and mutual helpfulness. Bulletins and magazines are published by them, intercollegiate visits are planned, and district conferences are held. In at least two cities in China, special Chinese secretaries have been appointed to receive returned students. It is the plan of these secretaries to discover the major interest, the training, and the experience of the returned student, and to enlist him as promptly as possible in some form of unselfish service in the community where he is located. Thus also in other nations. If his life is dedicated to Christian service, the foreign student may be guided into complete consecration of his talents as a minister among his own people. Those who are preparing for government service, teaching, journalism, commerce and industry, may return to their nations aflame with the passion of Christ, or cold and hostile to His unselfish programme.

Some facts have been gleaned, which are pertinent to the subject, through dealing with the women students of South America. This information comes from a correspondent of the Student Christian Movement in Latin America, who writes that higher education for women in South America is far more widely developed, and of far longer standing than might be imagined.

All the Universities in all the Republics are open to women, and there is a steadily increasing number of women students in all of the more advanced countries. There are 250 women in the University of Santiago, Chile, about 175 at Buenos Aires, others at La Plata, Argentine, and about 60 or 70 in Montevideo, Uruguay. There are in all the capital

cities a certain number of students of art and music, but the vast majority of girls of student age, in South America, are found in the normal schools, training for teachers. There are 10,000 women in normal schools in the Argentine. Secondary education for girls varies very much in the different countries; really good schools preparing for the University are of very recent growth. Women's education in South America has been very much influenced from abroad. The best of the convent schools, those conducted in Santiago, Lima, and Buenos Aires by the Sisters of the Sacred Heart, are largely staffed by foreign sisters—French, Irish, etc. Many girls of wealthy families are sent to finish their education in convent schools in Baltimore or in Paris. On the other hand, in the Argentine the influence has been North American. Thirty-five years ago, Sarmiento, the President of the Argentine, invited women from the normal schools of the United States to organise the training of teachers in his country. Vigorous, purposeful women responded, and under circumstances of great difficulty, and sometimes hardship, organised the Argentine normal school system. These pioneers have been at work sixty-four years in all; now there are but three remaining. Their works do follow them, and the Argentine owes them much, though the North American system has been modified by French and German ideas.

South American Universities are organised in their own fashion. The University consists of various Faculties, preparing for the different professions—law, medicine, dentistry, pharmacy, engineering (in the old days theology was included). There is no arts course, or course where a general as opposed to a professional education can be obtained, except in Buenos Aires, where there is a Faculty of Philosophy, and in Santiago where the Institute of Pedagogy supplies the equivalent of an arts course. However, the professional courses are broader and more liberal than in other lands; thus, if you wish to study the

natural sciences, you take up medicine; and if you wish to study history and ethics you take up law. The law course is regarded as giving the best education. Half the students are women in the Faculty of Philosophy in Buenos Aires, and 200 out of 250 students are women in the Institute of Pedagogy in Santiago. On the other hand you never find more than a handful of women in law or engineering, and not very many in medicine. The professional schools most popular with the women here are pharmacy and dentistry.

But teaching is *par excellence* the profession of the South American woman. In Brazil, Uruguay and Argentine the proportion of women to men teaching in the primary schools is as great as it is in the United States, *i.e.*, primary education is almost entirely in the hands of women. Government teaching is decidedly well paid, as things go for women; it carries with it a good pension; women are allowed, nay more, encouraged, to teach after marriage. In Brazil, once you have taken the normal school diploma, the Government pays you a salary, whether it has a vacancy for you or not. The demand for women teachers, and the really substantial attractions of a Government post, explain the enormous numbers of girls in the normal schools of these lands. In San Paulo, where there are over 1,000 women students in the very up-to-date and well equipped normal school, the girls are mostly of a very good class; and at a recent entrance examination there were 735 candidates for thirty places.

As to the driving force behind the movement for women's higher education in South America, some few—the élite—are studying from pure intellectual interest, or from a desire to prepare themselves for national or social service. The large majority, however, are moved by economic necessity, and primarily are not students, but good daughters anxious to help the family.

In Chile the Spanish element is much stronger amongst the women students than elsewhere, though even there in the

Universities an astonishing proportion of the leaders have British and especially Irish names. In the Argentine scarcely any of the University women come from the old Spanish families. A glance at a University catalogue shows English, Scotch, Irish, German, French, Italian and Russian names, but very few Spanish. The largest single element amongst the women students is the Russian Jewess; she is more ambitious, more aggressive, and more independent than the girls of the other races, and it is she who is putting her stamp on woman student life in the Argentine. In Uruguay it is the French and the Italian elements that are prominent. All of these, if not immigrants themselves, are the children of immigrants; though Latin, few are Latin-American in origin. The proportion of girls of really Latin-American origin amongst the normal students is, of course, far higher than in the Universities, though even there the foreign element is strong, especially in such cities as San Paulo, Brazil, where more than half the population are Italian immigrants, and in Rio, where 200,000 of the inhabitants are recent immigrants from Portugal.

Another universal characteristic of the South American women students is the absence of esprit de corps amongst them, or of any real student life whatever; they are units; they have no student traditions or student interests. The majority live in their own homes, or in families where they board, attend classes, and go home directly their work is over. Rarely is there provided any Common Room for the women, or any place where they can meet each other socially. There is almost a complete absence of the student organisations that honeycomb the Universities and colleges of other lands. The only important student organisation in South America is what is known as the Student Federation; something of the sort exists in almost all the Republics. It has as its object to defend the rights of students, and to express their views to the faculty or to the Government. When it acts, it acts

with great efficiency. Apart from the Student Federations, however, the women students in South America seem pre-eminently "unclubable".

The movement for women's higher education in South America has developed slowly and gradually. This accounts for the fact that, in spite of the severe restrictions on women's liberty which prevail all over the continent, the women students in the Universities have had comparatively little difficulty in their relationships with the men students and the professors.

As to religious conditions amongst women students, it is difficult to dogmatise, as these vary in different countries, and in different classes of institutions. Amongst the University women, there is every evidence that the trend is the same as amongst the educated men students—an almost universal materialism, or agnosticism, a complete reaction against Christianity, as they imagine it to be. Up to the present time the South American women students have had no touch with the World's Student Christian Federation. But there is every reason why communications should be opened with them to bring them into this movement. Their influence in their own lands is great, and it can be made very much greater.

This correspondent in South America says: "The composite photograph of the educated South American woman, which remains with me, is that of a very dainty and attractive personality, affectionate and charming in social relationships, stepping out diffidently, yet eagerly, into a new world of liberty and opportunity. She is intensely patriotic, and is beginning to be ardently interested in social questions which affect the country. She is ready for hard work in a good cause, and both in social and educational organisations I have seen her doing excellent, effective and self-sacrificing work. She is a Latin-American, and therefore an idealist."

Adelia H. Taffinder

TO THAT FOUND BURIED BENEATH THE ALTAR OF KAPÆMAHU

THOU little bit of bone which, centuries and centuries ago,
This Self hath used to hold its curious thoughts
And home its problems and its loves and hates,
How strange thou seemest, turning here within my hand !

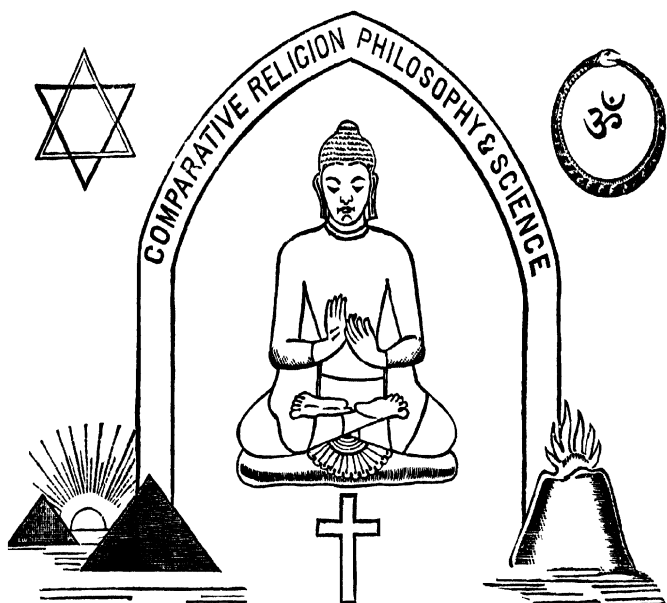
Methinks within thy cavity there lurks a wavering whiff,
A delicate, impalpable half-fragrance and half-thought,
That recognises in the hand that holds thee here,
A something near—a sweetness—love—attraction—what you
will—
That marks it part and parcel of the thing thou wert.

Soft is my touch upon thee, soft my thought,
And over me there steals a memory
Of hand that rested where my fingers touch,
And smoothed back from my brow the vagrant tress,
While deep into my eyes gazed eyes more deep :
I feel the touch—the gaze hath stirred me to the soul :
Mute bit of bone, canst thou not tell me more ?

Ah well ! Why seek to touch again the past and all it holds ?
Somewhere—somehow—those hands will once again
Brush back the hair from off my temple, and those eyes
Will gaze deep down into my soul.
Again, I say ?—And have they ever ceased the gaze ?
Or have I ever ceased to feel the touch ?

Nor time nor space exist. This bit of bone—
'Tis but a symbol of what is—what was—what ever shall be.
I and thou who gazed are One—why seek to find thee in the past,
Or in the days to come ? 'Tis only that my sight shall clear
And we, as One, will understand—will *know*.

K. M. IRONWOOD



THE BUDDHA'S DOCTRINE OF ANATTA

By F. L. WOODWARD, M.A.

SO much has been said and written of the "soul" and its denial by the Buddha, and so many attempts have been made by people, both Eastern and Western, to show that he said or meant something other than what has been handed down as *Buddha-dhamma*, that I propose to quote from the *Pāli Pitakas*, or collections, the sayings of the Buddha on this subject. These sayings were recited at the First Council, following the Buddha's *Parinibbāna*, or final passing away,

by the great disciples who had sat at His feet for so many years. It is said that the Council consisted of five hundred Arahants, including Ananda, the beloved disciple, who attained that degree of saintship just as the others met together. The Suttas then recited in Pāli, the language of Magadhā in which the Buddha preached, and confirmed as genuine, were then established as a canon and long after written down: they have been jealously guarded ever since as the *Theravāda* or Elders' tradition, which forms the Buddhism of Ceylon, Burma and Siam. Sanskrit was not employed as a vehicle till long afterwards, so that we may take it that we have, in the oldest and most often repeated sayings of the canon, the authentic words of the Teacher of gods and men.

To understand the Buddhist way of looking at the "soul" problem, and before passing judgment on it as a purely negative system, it is necessary thoroughly to understand the principles of the Buddha's message, which was subversive of the popular Hindu belief in *ātman*, as an immortal ego (Pāli, *atta*). When, soon after or contemporaneously, it fell to the lot of Pythagoras, who had been trained in the wisdom of the East, to introduce the idea of rebirth among "the barbarians of the West," his teaching could be understood only as implying the transmigration of some ghostly entity from body to body, and this belief of "soul" has ever since influenced Western philosophy and religion. The belief in reincarnation, however, went no further than the Greeks and Druids (who perhaps had it before), and appears to have existed among them really as a secret doctrine: and to this day the average Western man, inheriting fixed and ingrained methods of thought, even if he admit the possibility of rebirth, cannot consider the question without the idea of an immortal, unchanging ego: while the ignorant are repelled by the very thought of being reborn, because it is the bodily personality that they have in mind as taking birth, like the man in the

New Testament who asked whether he was to re-enter his mother's womb. To such the words of the Buddha are equally applicable as when He said to the Hindu ascetic, Vaccha :

Gambhīro h'āyaṃ Vaccha dhammo. . . . Deep indeed, Vaccha, is this doctrine, hard to see, hard to grasp, good, best of all, not to be fathomed by reasoning process, abstruse (a name also applied to *Nibbāna*), by wise men only understood. and hard it is for you, a man of other views (*aññaditthikena*), of another belief, of other leanings, of another training, taught by another teacher.

—*Majjhima Nikāya*, 72. Trenckner's Pāli Text, Vol. 1, p. 487

The casual reader may not care to pursue the subject further, but those Theosophists who carry out the second object of the Society, the study of Comparative Religion and Philosophy (and I fear their number is very small), may be interested to read this article to the end, in order to grasp the Buddhist point of view, which entirely differs from that of any known system. For those students who have not the Pāli at hand I add the original in important passages.

The Buddha's doctrine is based on *Kamma* and rebirth. *Kamma* is action done with intent. The manifested universe is the result of previous universes, and has three characteristics (*tilakkhaṇaṃ*). They are *aniccam*, *dukkham*, *anattam* : i.e., all existing things are impermanent ; are evil or painful ; are without substantial basis or self. Its ideal is liberation from the wheel of rebirth in this or any world. The cause of rebirth is desire for something or for some state of being, the result of which desire, or *tanhā*, is *lobha* (lust, love), *dosa* (hate, repulsion), and *moha* (infatuation). Deliverance comes by casting off these Taints, and, after a long series of existences in this or other worlds or states, the Four Aryan Truths are seen : Ill, the cause of Ill, release from Ill, and the Path.

The Path is entered on realising that one has broken the first three Fetters, which are The Delusion of the Self, Doubt in the Truth, Belief in the power of religious rites and ceremonies to bring deliverance. This stage is perhaps marked by

the Theosophical teaching that the Causal Body is broken up on Initiation, or at a certain stage when the one-ness with all existence is realised. The Buddha said :

When with full wisdom he beholds the Ariyan Truths, to wit: Ill, the uprising of Ill and the crossing beyond it: next the Ariyan Eightfold Path which leads to the calming of Ill, when he hath seven times (more) run on from birth to birth and come to the last, that one shall make an end of Ill by wearing out all the Fetters.

—*Iti-vuttaka*, par. 24

He who hath attained insight (initiation) for ever renounces all remnant of three things: belief in an indwelling soul (*sakkāya-ditthi*), doubt, and faith in rites and ceremonies. Such an one is free from the fourfold doom (of rebirth in purgatory, or as a *yakkha*, demon, or as a *peta*, ghost, or as an animal); never more can he do six deeds: kill father or mother or an Arahant, wound a Buddha, create schism in the Order, or have wrong views.

—*Sutta Nipāta*, v, 231; *Sam. Nik.*, 4, 47, 107; *Angutt. Nik.*, 4, 186

After seven more lives the state of the Arahant is reached (but not necessarily in this world), when *Nibbāna* is realised even on earth, a state in which the three Taints, mentioned above, have vanished utterly. *Nibbāna* is the realisation of the Uncreated (*asankhatadhātu*). On this subject the Buddha was silent, probably considering that when the Nameless is named, wrong ideas arise. He discouraged all speculations on the Four Unthinkables (*acintya*), namely, the origin of Matter, the Nature of the Abnormal powers, the Omniscience of the Buddhas, and the working of *Kamma*. Such speculations lead to illusion, to pride and wrong views, and hinder moral progress as they increase the delusion of the Ego.

Now let us consider the Buddhist idea of a man. A being (*satta* or *puggala*) is an aggregate of *khandhas*, a heap of tendencies, and is sometimes called *nāma-rūpa*, name or subject and form or object, which cannot exist independently of each other, that is, thing arises from thought and thought from thing. They arise and vanish together. This *puggala* consists of Five Groups, four immaterial and one material: they are—*rūpa* (the physical body composed of earth and water, heat and air), *vedanā* (sensation, that which responds to

contact: what in Theosophy would be called the astral impressions conveyed to the brain through the etheric double), *saññā* (perception of impressions), *sankharā* (mental workings), *viññāna* (consciousness, cognition). This total of name and form, or mind and body, is the personality, *attabhāva*, a collection of ever-changing elemental atoms, and has no abiding *attā*. In numberless passages the Buddha analyses this *attabhāva*, to satisfy questioners that no one principle of the hundred and eight sorts of *khandhas* composing it can be called permanent. A favourite example is that of the chariot and its component parts. Plato perhaps would have said in his earlier teachings that there was a divine idea of a chariot existing, of which the earthly chariot is a copy. Man is often called the *pañca-kkhandham* (fivefold heap).

"In this six-foot mortal body," said the Buddha, "along with its notions and thoughts, brother, I declare to you the world, the cessation of the world, and the way to the cessation of the world."

—*Saṃyutta Nikāya*, 1, 62

By "world" He means, as He says in the same passage :

In this Ariyan teaching, the "world" is that by which one is aware of the world, has ideas about the world—that is, by awareness through the senses.

The chief soul theories prevalent in India at the time of the Buddha are thus summed up in the *Brahma-Jāla Sutta* of the *Dīgha Nikāya*. No less than sixty-two *ditṭhis* or views about the soul, as a subtle form *in* the body and not *of* it, a separate entity, are set forth and confuted. He declares they are all wrong, or partly right and partly wrong, owing to confused perceptions of those who had not reached the sphere of a Buddha, and thus saw only a part of the truth, which He himself was the first to discover or rather to rediscover (for each Buddha preaches the same basic truth) in this world period. There is not room to detail these views here, but they may be thus summarised, concerning soul as a transmigrating entity.

(a) In sixteen ways it is maintained by the Brahmins and ascetics that there is *conscious existence* of soul after death, with or without form, with various modes of consciousness, happiness or pain, or both or neither.

(b) In eight ways there is *unconscious existence*, with or without a form, or with both or neither.

The Buddha's teaching omits the souls and considers states of mind (produced in meditation) which lead to rebirth in worlds or states corresponding to them. The Buddha rejected the old animistic sense of the word "soul," and would not regard this aggregate of "emotional and intellectual dispositions" as an abiding entity. (See trans. of *Brah. Jāla Sutta* in *Dialogues of the Buddha*. Rhys Davids.)

Between these two schools of extremists, the Buddha took up a middle position, which He called The Middle Path :

It was said by the Exalted One :

"There are these three teachers, Seniya, to be found in the world : who are the three? There is first, Seniya, that kind of teacher who declares that there is a real, persistent soul in the life that now is, and in that which is to come : then there is the kind of teacher, Seniya, who declares that there is a real, persistent soul in the life that now is, but not a soul in a future life : lastly, there is a certain teacher who does *not* declare that there is a soul, either in the life that now is, nor in that which is to come. The first, Seniya, of these three is called an *Eternalist* : the second is called an *Annihilationist* : the third of these, he, Seniya, is called *the Teacher who is Buddha Supreme*. These are the three teachers to be found in the world."

—See *Kathā-Vatthu*, p. 62, trans. Pāli Text Soc.

As is well known to students of Buddhism, Gotama, the Bodhisattva, on His way to Enlightenment, after renouncing the household life, became the pupil of certain Brahmins, but left them because their teaching did not carry Him far enough. Alārā Kālāma taught Him to attain to the Realm of Nothingness in meditation. But there was still a remnant of Self even in this.

Then, O bhikkhus, the thought came to me : This method does not conduce to disgust with worldly things (*nibbidāya*), to passionlessness (*virāgāya*), to cessation (*nirodhāya*), to calmness (*upasamāya*), to

the higher knowledge (*abhiññāya*), to enlightenment (*sambodhāya*), to *Nibbāna*, but merely to the Realm of Nothingness (the third *Arūpa-Brahma-loka* or Formless world).

So He left Alārā Kālāma and went to Uddaka, the disciple of Rāma, but with the same results, for Uddaka could take Him only a stage higher, to the Realm of Neither Perception nor yet Non-Perception. He then determined to struggle, renounced asceticism and attained the Goal, saw the Law of Causality (*paṭicca-samuppāda*, the dependent origination of things from *avijjā* to *saṃskārā*, etc.), but hesitated to proclaim it to the world because it was so deep, and only consented to do so on the urgent appeal of Brahmā Sampati, "for some," said he, "there will be found to understand". He then proceeded to teach his former teachers, saying to Brahmā:

Wide open is the door to immortality,
Whoso hath ears to hear let him give heed with faith.
From apprehension of impending harm, Brahmā,
I would not preach to men my doctrine excellent.

Apārutā tesam amatassa dvārā (Brahme),
Ye sotavanto pamañcantu saddham:
Vihimsasāññi pagunam na bhāsim
Dhammam panitam manujesu, Brahme, ti.

—*Majjh. Nik.*, 1, p. 865-6-9. T. P.

The Hindu idea, as shown in the Upaniṣads, was that *Atman*, as a portion of the Supreme, looked through the eyes, heard with the ears, smelt with the nose, tasted with the tongue, felt with the skin, dwelt in the heart. The Buddha denied that any conscious entity used the sense organs, etc. In *Samyutta Nikāya*, 2, 13, a questioner, to whom He had been expounding the doctrine of the *nidānas* (links in the chain of causation), asks:

"Who is it, Sir, that contacts?" The Buddha replies: "That is not the way to put the question. I do not say *he* contacts, etc. The right way of asking would be: 'Owing to *what* is there contact?' And the right answer to that would be: 'Contact (*phasso*) arises in accordance with the realm of sense: and in accordance with contact is sensation (*vedanā*).'"

"But *who* feels sensation, Sir?"

"That is not the way to ask. I do not say *he* feels sensation."

The same reply is given to questions on the other attributes of the *puggala* or personality.

Now it might be thought that the fifth *khandha*, *viññāna*, consciousness, was permanent, and constitutes a "soul". But this was persistently denied by the Buddha in numerous passages. Such a view He considered a heresy.

Consciousness depends on that from which it comes into being, as fire is named from that in dependence on which it burns.

—*Majjhima Nikāya Sutta*, 38

At death the final workings of *viññāna* or consciousness have a result, and cause a new consciousness to arise elsewhere in accordance with the trend of thought of the last life. If the person had occupied himself with thoughts meritorious, a being would arise in the heaven world or in a happy state in this world, and so on with regard to purgatory—wherever a suitable embryo was awaiting it.

For him, O bhikkhus, who lives with mind fixed on the enjoyment of enthralling objects, *viññāna* will descend (into the womb), and where *viññāna* is established, mind-life and body-life descend, because this sustenance, *viññāna*, is the cause of birth and rebirth.

—*Sam. Nik.*, 2, 13, etc.

Thus a fresh *nāma-rūpa* arises, but this is "the same and yet not the same" (*na ca so na ca añño*): it is in perfect justice another being, the resultant of the previous one. An inconceivable number of complex tendencies or qualities, generated æons ago, combine to make up a personality: there is a gradual becoming, a flash-point of being, called the "span of life," and then a fading away. There never was a separate entity. The simile is given in *Poṭṭhapādasutta*, par. 291, under the image of milk turning to curds, from curds to butter, from butter to ghee, from ghee to junket. What is its name?

Just so, Citta, when any one of the three modes of personality (past, present, future) is going on, it is not called by the name of the other. For these, Citta, are merely names, expressions, turns of

speech, designations in common use in the world. And of these a Tathāgata (one who has won the truth) makes use indeed, but is not led astray by them.

—(*Dialogues*, Vol. 2, p. 263. Rhys Davids.)

Now with regard to *Viññāna*, consciousness, which depends on duality. When *viññāna* fades out, the *puggala* perishes (*viññānassa nirodhena etth' etam uparu, hatī*). A new one springs up elsewhere. But in so far as this consciousness is fed on, supported by, the desire attraction of the *khandhas*, when the fuel is withdrawn, the fire is extinct.

When that consciousness has no basis, gathers no more *kamma*, it is released (that is "he"): when released, he is calm: when calm, he is happy: when happy, he is not agitated: when not agitated, he reaches *Nibbāna* himself (*Sayam*: of oneself: spontaneously). Then he knows that rebirth is done: that he has lived the righteous life: that he has done what he ought: that he is not to return to this world (*nāparam itthattāyati abbhāñāsī*, lit: he knows that there is no further need for this state of things).

—*Sam. Nk.*, 22, 53

One more quotation may be allowed me, to show that the Buddha was anxious that there should be no mistake about His denial of the reality of the personality and individuality. His insistence on this point shows that the orthodox found the doctrine quite subversive of their inherited dogmas.

Sabbe dhammā anattā. All states are soulless.

—*Dhammapada*, v. 279

The venerable Ananda said to the Exalted One: "It is said, Lord: 'the world is empty, the world is empty (*suñño*).' Now how is it meant, Lord, 'the world is empty'?" And the Buddha replied: "As, Ananda, it is empty of soul (*attā*) and of the attributes of soul, therefore the world is called empty. And in what, Ananda, is it empty of soul and of the attributes of soul? The eye, Ananda, is truly empty of soul and of the attributes of soul, so also is object, sense and contact of sight. So also with the other organs, objects of sense, and other senses. So also is the cognising organ, cognised objects, consciousness and contact. All are empty of soul and of the attributes of soul. All pleasant, painful or neutral feelings that arise in connection with sense, and in connection with the mind that connects them, are empty of soul and of the attributes of soul. That is why, Ananda, the world is said to be empty."

—*Samyutta Nk.*, 4, 54.

He then shows in another passage, by a parable, the way to the *summum bonum*, the state of the Arahant or Saint.

I will teach you, O bhikkhus, the burden, the bearer of the burden, the taking up the burden, the laying down the burden.

(a) What, O bhikkhus, is the burden?

The answer is that it is the *pañca-kkhandham* (stated above).

(b) And who, O bhikkhus, is the bearer of the burden?

The answer is, it is the *puggala*, the individual, "the reverend this or that" (he is speaking of the "monks" as examples), of such and such a clan.

(c) And what, O bhikkhus, is the taking up the burden?

It is *tanha* (longing) which leads to rebirth, attached to pleasure and desire, delighting in existence; namely, desire for sense-pleasure, continued existence (*bhava-tanha*: living for ever) and for annihilation (*vi-bhava-tanha*) [these two latter are the extreme views, between which the Buddha interposes His own doctrine of the Middle Path, viz., neither eternalism nor nothingness].

(d) And what, O bhikkhus, is the laying down the burden?

It is the utter ceasing of desire, its abandonment, its desertion, its rejection [elsewhere described as the cessation of *lobha*, *dosa*, *moha*: longing, repulsion, infatuation].

—*Sam. Nik.*, 22, 22

As to the ultimate state of the Arahant, the Buddha says:

The *Arahat*, O *Vaccha*, who has been released from consciousness (*viññāna-sankhā-vimutto*) is profound, measureless, unfathomable as the mighty Ocean. . . . To say "He is reborn" is out of place: to say "He is not reborn" is out of place: to say "He is both reborn and not reborn" is out of place: to say "He is neither reborn nor not reborn" is out of place (*na upeti* "does not meet the question").

—*Majjhima Nikāya*, §72

The state of a Buddha is even more unthinkable, but so long as He and the Arahants remain on earth they are apparent individuals, yet super-men. The Buddha, before His final decease, said to Ananda:

Whoever, Ananda, has practised, developed, made into a vehicle, fixed, made into a basis, conjoined and strongly exerted himself with the Four Foundations of magic power (*chando*, *virīya*, *cittam*, *vimamsam*—will, exertion, thought, investigation), if he should so desire, may stand (in the same body) for a kalpa or the remains of a kalpa.

—*Mahāparinibbāna Sutta*, 103

He said this three times, but Ananda did not take the hint to ask Him so to stay (his heart being hardened, says the *sutta*, by Māra, the Evil One) for the good of the world and profit of gods and men; so after three more months the Buddha passed away¹, saying: "If these bhikkhus live uprightly, the world will not be empty of Arahants."

And it may be added in conclusion :

Na ca parinibbute Bhagavati, sampattilābho, upachinno, hoti.

"Though the Blessed One has passed away, the power of attaining perfection is not cut off thereby."

—*Milinda panha*, p. 98, T. P. T.

F. L. Woodward

¹ *Anupādisesāyā nibbānadhātuyā parinibbuto.*

Ceased with that ceasing that left not a trace behind.

—*Mahāpar. Sutt. Bhan*, 1

WHERE WE STAND IN SCIENCE AND HOW WE GOT THERE

By G. S. AGASHE, M.A., M.Sc.

(Continued from p. 166)

CIRCA, 1650-1750

THE latter half of the seventeenth century was a very remarkable period in the history of science. If modern science can at all be said to have begun at any particular time, that time would probably be this half-century. It was in this period that the Royal Society¹ of London, the Academia del Cimento² of Florence, the Académie des Sciences of Paris and the Berlin Academy were founded within a few years of each other. From this time onward every science³ came to be pursued for its own sake, without any reference to its practical utility; and hence theory became more prominent in scientific work than it had been before. Chemistry, botany and zoology were henceforth cultivated without any regard for their usefulness in medicine. The greatest name in chemistry in this century is that of Boyle (1626-1691), who gave that science quite a new turn by defining the conception of a chemical element in a

¹ The Royal Society took for its motto *Nullius in verba*—an excerpt from a line in Horace which reads “Not pledged to swear by the words of any master.”

² This did not last for more than ten years (1657-67) for politico-theological reasons.

³ Except that of Geology, which is the youngest of physical sciences and began its really scientific career from the close of the eighteenth century, the work done till then consisting merely of records of facts.

new way. After Boyle's definitions of Element and Compound had been generally accepted, progress in chemistry, both on the theoretical and the practical sides, became very rapid.

In botany and zoology the progress was along two lines. The classifications were improved and enlarged, first by Ray (1628-1705), and then by Linnæus (1707-1778). The division of the flowering plants into mono-cotyledons and di-cotyledons was introduced by Ray, the greatest naturalist of the seventeenth century, who was also the first to frame a definition of "Species"—a very important term in biology which signifies a group of individuals (plants or animals) which resemble one another in certain characters, which persist through successive generations. The existence of sexes in plants was discovered at this time. But the important event in the history of the natural sciences in this period was the introduction of the microscope. The credit of inventing the two marvellous instruments—the telescope and the microscope—has been claimed by many, and decision among them is uncertain. What is certain is that these two instruments were invented almost simultaneously at some time in the first decade of the seventeenth century. The use of the microscope by naturalists advanced the study of the internal structure of organisms, and the science of comparative anatomy came into existence in this period.

In the province of biological theory the questions of spontaneous generation and transmutation of species were rather prominent. It was known from common observation that the flesh of dead animals soon became swarming with insects, their eggs and grubs. These were generally believed to be spontaneously generated from the flesh. But some experiments of Francesco Redi (1626-1698) in this connection weakened this belief for a time. Redi showed (1668) that if the flesh was protected with sufficient care from intruding insects, no grubs or insects developed in it. The most important

contribution to biological theory in this period, however, was made by Trembley through his investigations (1740-1744) on the Hydra, a small green organism, capable of locomotion, barely visible to the naked eye and consisting of a small stalk with a number of motile tentacles at one end. The question was whether the organism was a plant or an animal. Its colour and shape were those of a plant. Its power of locomotion favoured an animal interpretation. To decide the question Trembley cut the stalk of one such organism into two. He found that both the halves lived and grew into two fully-formed adults. That supported the plant theory. But later on it was further found that the hydra preyed upon living animals, especially the water-flea. This fact clearly pointed to its being an animal. The decision was difficult in the extreme. The case showed for the first time how difficult it really was to draw a hard and fast line between the animal and the vegetable kingdoms. It was finally decided that the hydra was an animal. Other similar cases were discovered in which no artificial division was necessary, but the organism at certain seasons broke of itself into a number of segments, each of which grew into a fully-formed adult. The conception of an animal was thus enlarged by admitting that it may branch and multiply in a way hitherto supposed to be peculiar to plants. At about the same time another naturalist was demonstrating a-sexual propagation in the case of certain animal species known to be bi-sexual.

This period was full of attempts to link all objects, animate and inanimate, into one "vast chain of being," as Pope called it. Bonnet's "scale of nature" was perhaps the most complete and detailed of all such. In his scale man occupies the highest place; from man the scale descends through the half-reasoning elephant to birds, fishes, insects (guided only by instinct) and shell-fish down to the hydra, which was taken as a link joining plants and animals; from

the plants we descend down through "figured stones" (fossils) to crystals; then come the metals and semi-metals, which were supposed to be specialised forms of the "element" earth; the other three elements, water, air and fire, are placed at the bottom of the scale.

The period was equally fruitful in physical science. The whole work of Newton (1642-1727), ranging over astronomy, physics and mathematics, falls in this period. He gave a mathematical basis to the theory of gravitation mooted by Kepler, and incidentally advanced the science of dynamics. He did a good deal of work in experimental and geometrical optics. Of his optical experiments those on dispersion are the best known. The formation of colours from white light when it is passed through a prism edge had been observed long ago. Seneca (A.D. 2-66) even spoke of the identity of prismatic colours with the rainbow colours. But Newton was the first person to assign a cause to the phenomenon based on experiments. He showed the cause "to be no other than that light is not similar or homogeneous, but consists of difform rays, some of which are more refrangible than others".

Another great event in the history of light in this period was the discovery by the Danish astronomer Römer (1644-1710) that the propagation of light from one place to another is a process that takes a definite, though usually very small, amount of time for completion, and is not instantaneous as was usually supposed till then. Light had so far been generally supposed to consist of luminous particles of extreme minuteness, shot out in all directions by a luminous body—an idea shared by the Nyāya and Vaiśeṣhika philosophers of ancient India, and the followers of Pythagoras and Democritus in ancient Greece. In 1665 came the first suggestion from Hooke that light might be undulatory in its nature. But the first systematic exposition of the wave-theory

of light came from Huygens (1629-1695) in a paper that he read before the French Academy of Sciences in 1678. He postulated the existence of an all-pervading ether as the substratum of light-waves, and explained satisfactorily the phenomena of refraction and reflection on the wave-theory. But he was not able to deduce from it the rectilinear propagation of light. This was probably why Newton rejected the undulatory theory and threw the whole weight of his great authority on the side of the corpuscular theory—a fact which prevented the wave-theory from coming into its own for nearly a century.

Newton made some experiments in electricity too, but did not discover any new, important principle. In the first half of the eighteenth century public exhibitions of electrical phenomena were very popular, and a number of persons made their living by them. The discovery of the Leyden jar, about 1745, made them still more popular. Very important were the electrical investigations of Benjamin Franklin (1706-1790). Franklin proved the identity of lightning with electricity, and put his discovery to a practical use by introducing lightning conductors. He advocated the one-fluid theory of electricity in place of the two-fluid theory that had been proposed a few years ago by Du Fay (1698-1739).

Newton's contribution to pure mathematics was the invention of the infinitesimal calculus. But his glory in this respect is not undivided. It is shared by Leibnitz (1646-1716), the great German philosopher, who invented the calculus independently of Newton. Leibnitz's was a versatile genius, and he made very solid contributions to more sciences than one. In physics he introduced the conception underlying what later on came to be known as the principle of the conservation of energy. It was he who first (1680) distinguished between aqueous, or stratified, and igneous rocks; he explained their formation by supposing that our planet began

as a glowing, fluid mass derived from the sun. He propounded a theory of development, which anticipated modern ideas of evolution, and considerably influenced Bonnet in framing his "scale of nature".

The year 1705 saw the invention by Newcomen of the "atmospheric steam-engine," the first important device for the practical application of steam-power, the first real advance over Hero's "eolipile". The Newcomen engine was later on considerably improved by Watt.

THE LATTER HALF OF THE EIGHTEENTH CENTURY

The chief event in the history of thought in this period was the rise of the historical or comparative method of study. It is during this century that we find science for the first time associated with free-thought. Before this time most of the scientific investigators were God-fearing, devout men, some of them ministers of the Church, who always took care to draw very edifying conclusions about the forethought and benevolence of the Almighty from the secrets of nature they discovered. This was the age of Hume, Voltaire, and the Encyclopædists. In this period science not only made great progress, but it also began to wield considerable influence. The uniformitarians of the French Revolution laid all sciences under obligation by introducing a sensible and convenient system of units of weight and measure; and the system came none too soon, as from that time onward the physical sciences became more quantitative, exact and mathematical than they were ever before.

In the domain of astronomy there was not much advance; it was the time of the assimilation and elaboration of Newton's ideas by Laplace and others. The only notable event was the discovery of Uranus, in 1781, by Sir William Herschel. In the history of chemistry this time is known as the period of Pneumatic Chemistry, because most of the common

gases were prepared and their properties examined in this period. The use of the balance became very prominent in the investigation of chemical phenomena, and in the gifted hands of Lavoisier led to the important principle of the Conservation of Matter, and to the modern theory of combustion. Through the greater part of this half-century science accepted the Phlogiston theory of combustion, which supposed that all combustible substances were compounds having phlogiston as one constituent, and that during combustion the phlogiston escaped with more or less vigour, as shown by the heat and light commonly produced in that process. This theory was tenaciously held by some of the greatest scientific thinkers of the day, although they knew that in many cases the product resulting from combustion weighed more (and not less, as it should do if combustion was due to escape of phlogiston) than the substance burned. It was the glory of Lavoisier to show, by a series of experiments logically conceived and accurately carried out, that combustion was not in reality a process of decomposition but one of combination, in which the combustible material combined with a constituent of air, to which, after its preparation in a pure form by Priestley in 1774, he gave the name of oxygen.

The corpuscular theory of light, which reigned supreme in this period by virtue of the prestige given to it by Newton's adherence, was to some extent responsible for the popularity of Phlogiston, a combustible, material principle. Light corpuscles and phlogiston brought in their train a material principle of heat. We find traces of this idea in the writings of some of the ancient Hindū and Greek philosophers. The material theory of heat was advocated in the seventeenth century by Gassendi, Professor of Mathematics in the Collège Royal in Paris. But it was now that it came to the front, and by the end of the century came to be universally accepted. The matter of heat was called "caloric".

The latter part of the eighteenth century saw the beginnings of exact measurement, not only in chemistry but also in electricity. Two names, *viz.*, Cavendish (1731-1810) and Coulomb (1736-1806) stand out prominently in this connection. But the most notable events in the history of electricity in this period were the discovery by Galvani (1737-1798) of the electric current, and the invention by Volta of his "pile," which could produce a steady electric current. Galvani supposed the electric current to be of physiological origin, as he discovered it first while experimenting with a dissected frog. Volta, however, showed with his "pile" that it had no necessary connection with organisms, living or dead. He suggested instead what is known as the contact theory, the theory that the electric current is produced by mere contact of dissimilar metals, which gradually gained ground and persisted until recently.

The natural sciences too showed a steady progress. Perhaps the most notable discovery from the standpoint of biological theory was the discovery by Sprengel, in 1793, of the function of nectaries in flowers. Sprengel proved by his investigations that their main purpose was to attract insects and through their agency to secure pollination. In plant physiology a great step was taken by Ingenhousz (1730-1799), who showed that plants derived all their carbon from the carbon dioxide of the atmosphere, and that this process of carbon-assimilation went on in the presence of sunlight side by side with the ordinary respiratory process common to all living organisms. In the domain of morphology the chief notable event was the revival by Goethe, in 1790, of the doctrine of metamorphosis, which he defined as "the operation by which one and the same organ assumes various forms"—a doctrine which was first clearly established by Wolff, who in 1767 wrote the following :

In the entire plant, whose parts we wonder at as being, at the first glance, so extraordinarily diverse, I finally perceive, after

mature consideration, and recognise nothing beyond leaves and stem (for the root may be regarded as a stem). Consequently all parts of the plant, except the stem, are modified leaves.

Geology now appears for the first time as a science among sciences. Two names stand out prominently in that connection—Werner and Hutton. Werner (1749-1817) was the head of the school of Neptunists, who believed that *all* rocks above the primitive ones were of aqueous origin, including even the trap rocks, like the basalt of the Deccan, which are now universally recognised as of igneous origin ; while Hutton (1726-1797), who studied specially the problems of the upheaval of the stratified rocks, and volcanic and earthquake disturbances, considered the changes in the crust as largely due to the energy of fire. Thus arose the school of Vulcanists or Plutonists. In 1796 Smith introduced the most important idea that “each stratum contained organised fossils peculiar to itself” and by which it could be identified.

THE NINETEENTH CENTURY

Now we come to the most difficult part of our task. The nineteenth century is the scientific century *par excellence*. Although the progress of science at the present day is not less rapid than at any time during the nineteenth century, science has not that supreme importance in men's eyes which it had in the last century. We are not quite so proud of our science to-day as we were two or three decades back. It may be that familiarity has bred contempt ; it may be that better acquaintance has restored proper perspective ; or it may be that other, newer things are attracting our attention more.

The most dominant note of nineteenth century thought was evolution. Although in this century the general idea of evolution was first definitely introduced by Herbert Spencer, it was not until its establishment in biology on an experimental and factual basis by Darwin and Wallace that it attracted universal attention. Darwin's book on *The Origin of Species* was

published in 1859, a year which marks an epoch, not only in the history of biology, but of all sciences.

In the first sixty years of the century which elapsed before the appearance of Darwin's great book, biology made a considerable amount of general progress along lines that had already been laid down. Lamarck (1744-1829) and Cuvier (1769-1832) laid the foundations of palæontology, the science of fossils. Von Baer increased greatly the knowledge of embryology. Cryptogams or non-flowering plants—the fungi, mosses, ferns, etc.—were studied more minutely. But the most important achievement was the discovery (1838-39) by Schleiden and Schwann of the "cell"—the discovery that all the higher animals and plants are made up of cells, each of which is a living unit containing a viscid fluid, the so-called protoplasm, which encloses a thickened granule called the nucleus, and is itself enclosed (in the case of plant cells) in a cell-wall. It was further found that the simplest living organisms, both animal and vegetable, consist of a single cell each, and these were grouped under the headings of protozoa and protophyta respectively.

The distinction between a plant and an animal, so obvious in the higher forms, but shadowy, as we have already seen, in the case of organisms like the hydra, becomes non-existent when we come down to these simplest of living things; so much so that these organisms, occupying, so to speak, the "no man's land" between the two kingdoms, are grouped together under the common term Protista. Even in the case of higher forms, distinctions of which one is confident to-day are shown to be illusory to-morrow in the light of further facts. Thus, for example, the possession of a nervous system was until recently supposed to be a peculiar feature of all the higher animals, and not shared by the higher plants. But the recent researches of our own Jagadish Chandra Bose have shown that the higher plants too have a very definite nervous system,

although it is not so highly organised as that of the animals. This tendency towards continuity by the obliteration of dividing lines is one of the chief characteristics of the science of to-day. We shall see presently other examples of the same tendency. The more detailed and intimate our knowledge becomes, the greater is the difficulty of hard and fast division. This is not a speculation but a fact of experience ; and the theory of evolution supplies an explanation thereof.

The general notion of evolution is probably as old as human thought. That all the wonderful varieties of objects we see around us are modifications of one and the same ultimate, primordial essence, is an idea for which mankind seems to have an innate fascination ; and speculations as to the nature of that primordial essence are met with in all periods of human history. The earlier evolutionists were, however, "Speculative Evolutionists," as Prof. Osborn calls them, and we are for the present not concerned with them. The first practical scientist who gave great prominence to Continuity was perhaps Bonnet, whose work we have already briefly noticed. The "scales of nature," so fashionable in those days, soon went out of favour. And in spite of many doughty champions of the evolution idea, like Buffon, Erasmus Darwin, St. Hilaire, etc., the doctrine of the fixity of species became victorious in biology by 1840, through the powerful support of Cuvier. But this triumph was quite short-lived ; for within twenty years came Darwin's book, and the tide was permanently turned against the immutability of species and in favour of evolution. The service which Darwin rendered to the doctrine of biological evolution was twofold. He marshalled the biological evidence in favour of it in a masterly and impartial manner. And secondly, he suggested a mechanism—natural selection—by which evolution was brought about. The theory of natural selection was at about the same time independently thought of by Wallace.

It may be briefly stated as follows. Offspring usually differ from their parents in many minor respects. Some of these differences, or variations as they are called, may be of advantage to the species in the struggle for life, which is always there on account of paucity of food-material, etc. So those individuals that are possessed of these advantageous variations have a better chance of survival. The offspring, born of the mating of such individuals among themselves, will most of them show these favourable variations; but some will show them to a higher degree than their parents, and in the next generation these will have a better chance of survival than their brethren that either do not show the characteristics at all or show them to a slight degree. In this way an originally slight variation will be intensified in the course of generations, and may finally give rise to a different species. The theory of Natural Selection has been attacked very severely, and other theories have been suggested in its place. We cannot here go into all that. In any case the fact of evolution is now acknowledged by all; there is no dispute about that. The fight is all about the details of the mechanism. In that respect the most fundamental question seems to be whether new species arose (mainly at least, if not entirely) from old ones by the slow accumulation of small variations, or by large and sudden variations; whether the important changes in organic nature occur continuously or *per saltum*. We are still very far from the final solution of this problem.

Although the fact of evolution, apart from the details of its operation, was accepted by almost all scientists in Europe as soon as Darwin's book was in their hands, it was very violently opposed by theologians. Huxley was the champion of the new thought in England, and he came in for a good deal of very acrimonious and sometimes abusive language from bigoted divines. The opposition was mainly due to two main causes. One was the innate conservatism of the

theological mind. The second was that the evolution theory was held to oppose the teaching of the *Genesis* part of the Bible; first, because it showed that the numerous species of living organisms that now exist, all arose from a very small number of original, very simple species by evolution through millions of years; and secondly, because it showed by inference that there was no fundamental distinction between man and the lower animals, that the human species was just one among the many species of the animal kingdom. As a result of this unreasonable opposition, originating in an ignorant and literal interpretation of the scriptures, the evolutionists became more estranged than ever from the popular religion, and formed themselves into a new school of thought, *viz.*, the agnostic school.

It is, I think, not quite fair to call them downright materialists; they can only be described as having materialistic tendencies. The palmy days of materialism, it seems to me, were the days of Hume, Voltaire, and the Encyclopædists. In those days materialism was on the whole much more dogmatic than in the nineteenth century; and moreover, it was the creed of some of the best intellects of Europe. The latter half of the nineteenth century was noted, not so much for materialism being the philosophy of the intellectual aristocracy (except perhaps in the country of Carl Vogt and Haeckel), as for its being the creed of many common people. The thinkers were essentially "Don't-knowists," although with a slight materialistic bias. But even Huxley, the author of the term "agnosticism," and one of its chief apostles, has left here and there in his writings passages which show that he too had on occasions, when perhaps his analytical and reasoning faculty was in a chastened mood, a vision of something higher in man than the body, which is all the biologist knows of man. It was not all scientists, not even all biologists, who called themselves agnostics. Some were silent believers. Others, of more

persons but great scientists and Fellows of the Royal Society, like Bastion, who still maintain the possibility of a-biogenesis, or spontaneous generation of life from dead, inert matter, in spite of much ridicule from their brother scientists. And it is not difficult to see the reason why. The position of biogenesisists is an illogical one.

Long before the work of Pasteur and Tyndall on spontaneous generation, geologists had become familiar with the fact that in the series of stratified rocks the lower we go the simpler (and also more dissimilar to the present forms) are the fossil organisms we meet with, and finally, when we reach the very lowest of the stratified rocks, we get nothing more than the faintest indications of the most primitive forms of life. These facts about the geological record, as it is called, were very useful as evidence in support of organic evolution. But they also pointed unmistakably to a time in the history of our globe when life, as we know it, was not. The same conclusion was indicated by the fact, universally accepted on several grounds, that our globe was once upon a time in a molten (if not in a gaseous) condition and of a temperature at which the existence of organic life, as we know it, is inconceivable. And experiment says: "No life except from previously existing life." How then did life originate on earth? This dilemma has caught many first-rate intellects tripping. We find persons of the calibre of Helmholtz and Kelvin gravely offering as a solution of this difficulty the theory that the germs of life probably came to our planet from other spheres, perhaps through the agency of meteorites. As the reader will see, this is a roundabout and rather inept way of saying that the problem is insoluble. It is equally futile to say with Haeckel that, although living matter originated from non-living matter once upon a time on our globe, it does not do so now, because no adequate reasons can be adduced as to why what happened once should not happen now.

But the problem of the origin of life on our globe is not, strictly speaking, the same as the problem of the origin of living matter from non-living matter, as appears to be the case at first sight. The latter is only a part of the former, and not even the first part of it either. The whole problem is the production of living matter from mineral matter; and of this whole problem the first part is the production of a special kind of complex, carbonaceous substance from mineral matter, and then comes the question of the appearance of life in this complex material. For life, as we know it, is always associated with what is called the protoplasm, which is a very highly complex compound of carbon, hydrogen, oxygen, nitrogen, and sometimes also phosphorus and sulphur. Even when dead, protoplasmic matter is very unstable. Such complex and unstable compounds could not have been on our globe from the very beginning. So this highly organised "physical basis of life" must have been formed from simple substances at some point in the history of our globe when its continued existence became possible. And life must have appeared in the substratum thus made ready some time afterwards. That is the second part of the whole problem of the origin of life. In order to grasp the slightly obscure significance of the first part of our problem, it is necessary to turn our eyes to the development of chemistry in the nineteenth century.

G. S. Agashe

(To be concluded)

TRANSMUTATION

By W. D. S. BROWN

A NUMBER of interesting questions have been raised in recent numbers of THE THEOSOPHIST, especially the January number, several of which seem to point in the same direction, though arising in different connections and formulated in different terms. This common direction seems to consist in the attempt to apply the experience recently gained by medical¹ psychologists to the clearing up of some of the obscurities that surround the path of spiritual progress. For instance, our President has continually reminded us that the old injunction to "kill out desire" is open to numerous objections, and that, instead of attempting to "kill out," we should "transmute".

But even the word "transmute," helpful though it may be to the intuition by its alchemical analogy, leaves much to be explained, at least to judge by the loose way in which it is often applied. In fact the word seems to have become, as in the days of the philosopher's stone, a sort of will-o'-the-wisp which, like "perpetual motion," lures some people on to imagine the possibility of getting something for nothing. Certainly in some cases it has raised the hope that human nature is ever prone to seize on—that we can get rid of our failings by some short cut, whether it be by the use of a mantram or ceremony, or through the merits of another—and has even added the supposition that spiritual power can be

¹ Including all who are engaged in healing, whether qualified in medicine or not,

acquired without losing the pleasures for which the lower nature still craves. Needless to say that the "*magnum opus*" of transmutation is one in which, as H. P. B. insisted, no rung of the ladder can be skipped. Rather is the "killing out" process the simpler by comparison; for it is only a temporary expedient at the best, whereas transmutation aims at a complete displacement of the lower by the higher—a task which, from all accounts, must take many lives.

Now the great difficulty that the psycho-physician is encountering is that the limited circle of normal consciousness does not reveal more than a fraction of the forces a man has to contend with or the powers he can eventually utilise. It is being recognised that the "conscious" mind represents only those factors in the human system that enter the arena of outer activity, and that the dominating factors of character are normally out of reach, having their field of activity in a region that has come to be designated the "sub-conscious" or "unconscious" mind, in which the fundamental impulses of life are continually undergoing adjustment and from which they emerge as dominant tendencies of the "conscious" mind. Hence it is argued, and rightly, that a man's actions and difficulties cannot be truly diagnosed unless some indication can be obtained of what is going on in the "subconscious" mind. Such indications have been found, amongst other sources, in the outstanding features of dream-memories, a subject which Theosophists should be especially capable of dealing with, but which is not on the main line of enquiry for the moment.

At present we are confronted with the conclusions of those who have followed up this line of research, and these mostly agree that some of the most primitive impulses of early humanity still inhere in this subconscious region of the mind, closely impinging on the conscious; while, underlying and partially dominating these chaotic and apparently bestial

instincts from the past, there is evidence of constant pressure exerted on the conscious mind towards directing these crude impulses to increasingly intelligent purposes. This purposeful factor, behind all, may well be distinguished from the great mass of residual surgings by reserving for it the term "superconscious". To use the ancient simile of the potter's wheel, the conscious mind may be likened to the clay that is being worked on, the subconscious mind to the whirling lump of clay that supplies the material and momentum, and the superconscious to the hand of the potter.

Before going further, however, it will be as well to clear the ground by a few definitions of what is meant in these notes by some of the terms most frequently used. Needless to say they are not intended to limit the facts to which the terms refer, but merely to associate certain terms with certain facts for convenience in discussion.

The individual. A complete human system, physical and superphysical, i.e., the whole of the energies, potential and kinetic, that are for the time being related more especially to one centre of consciousness.

Attention. The act of directing the mind to a particular object.

*The conscious mind*¹ Experience within the scope of attention.

The unconscious mind. Experience affecting the individual beyond the scope of attention.

The subconscious mind. Experience of the unconscious mind which is less than normally intelligent.

The superconscious mind. Experience of the unconscious mind which is more than normally intelligent.

Desire. A form of pressure within the individual, whether conscious or unconscious, tending to produce a particular kind of activity.

¹ Called "the fore-conscious" by psycho-analysts.

All desires may be regarded as specialisations of the primary desire for increase of consciousness, whether in respect of extent, intensity, or accuracy. Desires are specialised by the memory of past experiences which it is sought either to avoid or repeat in fuller form. This memory may be stimulated by association with current experiences, or may assert itself automatically in a kind of rotation, the pleasant memories being more readily accepted by the conscious mind and the unpleasant memories being repressed. The passage of desire into action, through the conscious mind, may be directed by the exercise of the reason through the agency of the will. All spiritual teachers have agreed that in this direction of desire lies the means of progress.

The methods of dealing with desire may be grouped under two main heads: repression and transmutation. The former method is unintelligent, wasteful of energy, and uncertain in its results; the latter method is more difficult to discover, but is more efficient and permanent when the co-operation of the whole nature has been enlisted. The former is like a surgical operation which removes the diseased part directly and at the cost of some shock to the system, but which may leave the roots of the disease untouched; the latter is like a course of treatment that requires some patience but brings the patient into accord with the healing forces of nature so that not only is the particular disease eliminated but the whole system is fortified. The former method regards desire as either wholly or partly injurious, and aims at driving it from the conscious mind by sheer force of will; but the subconscious mind has still to be reckoned with, for it is an open harbour of refuge for activities "censored" by the conscious mind. The latter method recognises that desire supplies the driving power that prevents stagnation, and that it is in the main a safe indication of the next step in evolution within our reach. Bernard Shaw makes his heroine say

somewhere (I think it is in *Man and Superman*): "Find out what you want and go for it."

The trouble is that most of us want several things at the same time, things usually incompatible with one another, so our make-up becomes "a kingdom divided against itself". We eventually find that none of these desires, when followed up, bring happiness, because they interfere with the following up of other desires equally imperious. The first step, therefore, is to admit—for the time being, as it is bound to be modified in the course of progress—a dominant desire to which the rest must be subordinated. Here it will naturally be said: "But this is only postponing the trouble; your dominant desire may divert your attention from the subsidiary desires for a time, but sooner or later you will have to meet them in the open just the same." Exactly. It is just this meeting in the open that is half the battle. It is like an official receiving deputations. If he refuses to receive them at all, they will go back aggrieved to the people who sent them, and the discontent will grow underground until it breaks out in open violence. But if he enquires into their demands and gives them a reasonable answer, even if he finally rejects the demands, they will respect the official and advise their people to make the best of the situation.

Now Theosophy gives us the key to the situation in the startling statement that these subsidiary desires are generally not the desires of the real man at all, but those of his "bodies". At first sight this may sound like quibbling, but when we consider the complete scheme of nature, we see that it is actually a scientific statement of fact. First of all what do we mean by our "bodies"? They are primarily our means of communication with the world around us and with one another, but though they are said to be composed of "matter," matter is after all only a less evolved form of life, and consequently has desires of its own of an elementary kind. This elemental

consciousness of the bodies, mental, astral and physical, summed up and recorded in the permanent atom of each, seems to be the home of the subconscious mind of popular psychology, the subliminal self of Myers, and the unconscious "Titan" of the psycho-analytic schools. As long as these desires serve the desires of the consciousness using the body, they are a help and not a hindrance, but when the controlling consciousness no longer needs them, or finds them too much of a nuisance, it is time for the bodies to change their matter. If this can be done steadily and smoothly, the bodies again become useful, but if the obstructions or shocks are more than the will can manage, illness, insanity, or even death is the probable result.

In this business of overhauling bodies it is as well to remember that the resultant pressure of evolution is on our side. Though it is generally supposed to be easier to slip back than to go forward, it is not as easy as it looks, for it can only be done at the price of great mental suffering. The more evolved man usually has duties requiring his full intellectual capacity, and the fear of public failure in duty is a keen spur to self-control. Yet his power is often being frittered away by minor leakages, such as irritability, while, at the other extreme, the very strength of his will may wreck his spiritual balance under the stress of a sudden and overwhelming desire, whether it be gratified or thwarted.

Let us take typical cases of these two difficulties. Irritability will do very well for the first, as probably almost every one has suffered from it at one time or another. Very often the more insignificant the provoking cause is, the more easily one is exasperated. A real calamity makes it worth our while to see how well we can face it, but a succession of pin-pricks requires no heroic resistance, only a monotonous submission against which the sensitive or masterful temperament continually rebels. The suppression method would be to

shelter behind an artificial wall of assumed indifference and allow the pin-pricks to sink into the subconscious mind and fester. This method may succeed admirably for a time, but unless counteracted by ample leisure, healthy exercise, and congenial company, a nervous breakdown is likely to follow sooner or later. The more intelligent course would be to spend a few minutes, at a time when we are free from worry, in remembering a few of the things that most often disturb us. Some of them may be real obstructions to our work, which we are fully justified in objecting to. In these cases we can always try to remove the obstruction and, even if we fail, we can at least take precautions to minimise its effects. For instance, suppose there is a noise going on near by, such as can be reasonably objected to as disturbing, it will generally pay at the first opportunity to approach the persons responsible (unless it is obviously only a temporary occurrence), instead of attempting to endure it until at last one rushes at the offenders in a state of explosion. Then there is the alternative of going somewhere else oneself, at least during the time at which the noise is expected. Failing both these attempts, one can always sit back and laugh at the very hopelessness of the situation.

On the other hand some of these annoyances may be largely exaggerated by reason of a kind of cumulative process of irritation, or may even be almost entirely imaginary. In this case the mere fact of discovering that we have been unconsciously making mountains out of molehills strikes away most of their power to affect us afterwards. The rest can be accomplished with a reasonable amount of effort. A useful tip to remember is to shut off steam as soon as the lower bodies begin to "race" (to use an engineer's term); in other words take a short stroll outside your bodies and leave them to settle down again.

A typical case of the latter difficulty—that of a sudden and overwhelming desire—is more difficult to present, as such

emotional cataclysms are the accumulated effect of causes that have been at work, perhaps beneath the surface of the conscious mind, for longer than is generally suspected. These causes may not have been all of the same kind, in fact they are usually exceedingly complicated, and even when they have not yet come to a head they are apt to produce the neuroses that the psycho-analyst endeavours to unravel. The great advantage of this psychological "operation," whether performed by another or, better still, by oneself, lies in the warning it gives of an accumulating desire in the subconscious and the preparation the patient is enabled to make for meeting the desire when it emerges. Herein also lies the importance of the periodical self-examination prescribed by all religions, and possibly also a certain justification for the practice of confession in the case of younger souls and responsible priests.

But supposing the desire has already emerged and caught us off our guard, there is nothing for it but a pitched battle. If the desire wins, we may derive some comfort from the retrospect that the experience to which it led can still be turned to account, if only to free us from the desire to repeat it. If the man wins, the desire still remains to be reckoned with in the future, though in greatly diminished intensity. Still more formidably does it persist if it has been inwardly encouraged and only thwarted by circumstances; in this case to the original desire is added the exasperation of having neither fulfilled the desire nor resisted it. It should not be forgotten that persistent¹ fear is really an extremely subtle form of desire, for aversion is attachment in the scientific sense just as much as pursuit, so perhaps it may be instructive to take this for our example—say the fear of ridicule.

¹ Persistent, *i.e.*, as distinct from momentary, instinctive fear caused by a sudden appearance of danger. The latter is natural and healthy, though it should be promptly controlled; the former is unnatural and morbid, as the mind is allowed to intensify the primitive instinct of self-protection.

This form of self-esteem, often mistaken for sensitiveness, may be set going in early childhood by a thoughtless jest or snub from some elder, especially if it is some one the child is fond of. The actual incident may be soon forgotten, but the wound rankles in the subconscious mind and puts the conscious mind on its guard against future lacerations of the same kind. The result is that unless the adhesions (to use a surgical term) are counteracted by the massage of give-and-take company and the gentle exercise of good-natured chaff, the free expression of character is restricted and perhaps, later on in life, a great opportunity is lost through sheer diffidence, the reaction from which may be a plunge into the extremes of fanaticism or courted martyrdom.

What then is the way to set about transmuting these accumulations from past experiments? First of all choose a dominant desire, after searching in the superconscious as opposed to the subconscious mind. The equivalent of psycho-analysis as applied to the subconscious is meditation as applied to the superconscious. But how is one to know whether an experience that emerges into the conscious mind comes from the superconscious or the subconscious? I suppose there is ultimately no other test than that of "By their fruits ye shall know them." Of course it is easy to distinguish theoretically, and say that the subconscious consists of the automatism of the bodies—mental, astral and physical—resulting from past activities and the opposing current of involution, whereas the superconscious consists of the as yet ineffective efforts of the real man to make his bodies respond. But our subconscious mind is wonderfully resourceful in tricks for deceiving the conscious mind by what psycho-analysts call the "symbols" of its concealed desires, which are the artifices it adopts to persuade the "censor" of convention, or even conscience, that its wishes are quite respectable and praiseworthy. In this connection it is curious how the

psycho-analysts, with all their materialistic "regressions," apply the final test of selflessness in motive, and thus come into line with all spiritual teaching. This "infantile Unconscious," they say, is always seeking its own primitive sense of self-gratification and making the wish the father to the thought—the "pleasure-pain principle"—whereas "directed thinking" gets nearer to reality (in their opinion the objective world) by facing the conditions of environment and acting upon them *for social ends*—the "reality principle," which they claim to be the only road to health and permanent happiness.

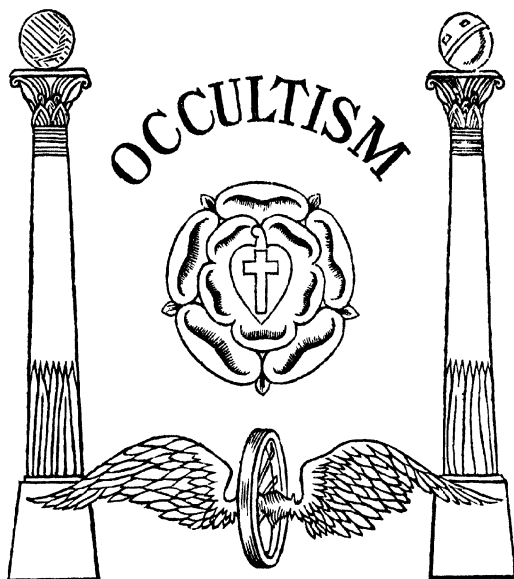
Any ideal, therefore, that is strong enough to hold its own, even for a short time, amid the clamour of subconscious suggestions, should be firmly grasped by the conscious mind and used as a stepping-stone to the superconscious by meditation and deliberate emphasis in action. The psycho-analyst reconstructs the patient's desire-programme by establishing a new interest in life, which combines and utilises the forces of desire that were formerly in conflict with one another and with the outer standard of life; this harnessing of the Unconscious to progress, he calls "sublimation"—a happy revival of alchemical terminology. Even so the secret of transmutation is to find the common solvent of a truer outlook on life, which will reduce the crude compounds of the lower nature to their original elements and recombine them for the use of the higher nature.

The three paths, as they are commonly known, of Karma, Bhakti and Gñāna, are examples of solvents appropriate to three characteristic temperaments. The man of action transmutes his personal ambitions by consciously undertaking philanthropic work offering little or no prospect of personal advancement in the outer world. The devotee transmutes his wayward affections by contemplation and service of the One Beloved. The knower transmutes his fluctuating sense of values by referring all experience to the absolute standard of proportion—"this perfect, clear perception which is truth".

By slow degrees, and with many a set-back, the dominant desire almost imperceptibly changes its front, in fact it finally ceases to be a desire at all, at least in the former sense of the word, *i.e.*, a restless and only partially conscious craving for fuller life. It is now a steady, directed, conscious purpose in life, "intent on the welfare of the world," yet free from the lure of anything the world can offer. This is what is meant by the qualification of *Vairāgya* or "desirelessness"; not a negative passivity, but a positive assumption of duty, unobstructed by hopes or fears, through which the unified energy of free will finds itself and comes into its own.

In conclusion it may be of interest to attempt to translate Patañjali's well known stages of mental development into the language of psycho-analysis along the lines we have been following. Thus, *Kṣhīṭa*, the butterfly mind, may be likened to "undirected thinking"; *Mūḍha*, the confused mind—the stage of the youth who knows he is ignorant—to "directed thinking" in conflict with the Unconscious; *Vikṣhīṭa*, possessed by an idea, to the "sublimation" of the Unconscious; *Ekāgrāṭa*, possessing the idea, to the "united psyche"; and *Niruddha*, self-controlled, to the Theosophical qualification of desirelessness, when the psycho-analysts would probably say that the "pleasure-pain principle" had been succeeded by the "reality principle".

W. D. S. Brown



ATOMIC WEIGHTS

By C. JINARĀJADĀSA, M.A.

SINCE 1907, when the occult investigations by Mrs. Annie Besant and Mr. C. W. Leadbeater into the construction of the chemical elements were published, more work has been done, especially to investigate those elements which were not examined at the time when *Occult Chemistry* was published. In THE THEOSOPHIST for July 1909 will be found a list with numbers and weights of the remaining elements which have been investigated. No drawings however were published then, though the drawings were made, and since then have been waiting for inclusion in a second edition of *Occult Chemistry*. A second edition of the book will

probably have to be at least quarto size, and much work will have to be done in systematising the large mass of material which is at our command to-day. When it will be possible to bring out a second edition, it is impossible to say, as the work will be a very costly one, and just now printing material of every kind makes the publication of a select work like this almost impossible.

Though there is little to add for the moment, till the second edition is published, I think those interested in *Occult Chemistry* will be glad to have the lists published in 1908 and 1909 brought up to date. The official Atomic Weights now given are from the 1918 list published by the International Committee on Atomic Weights.

ELEMENT	SYMBOL	TYPE	NO OF ULTIMATE PHYSICAL ATOMS	WEIGHT H=1	INTERNATIONAL ATOMIC WEIGHT O=16
1	2	3	4	5	6
Hydrogen	H	.	18	1	1·008
*Occultum			54	3	
Helium	He		72	4	4·00
Lithium	Li	Spike	127	7·06	6·94
Glucinum	Gl	Tetra.	164	9·11	9·1
Boron	B	Cube	200	11·11	11
Carbon	C	Octo.	216	12	12·005
Nitrogen	N		261	14·50	14·01
Oxygen	O		290	16 11	16·00
Fluorine	F		340	18 88	19·0
Neon	Ne	Star	360	20	20·2
*Meta-Neon		Star	402	22·33	
Sodium	Na	D.-bell	418	23 22	23·00
Magnesium	Mg	Tetra.	432	24	24·32
Aluminium	Al	Cube	486	27	27·1
Silicon	Si	Octo.	520	28·88	28·3
Phosphorus	P	Cube	558	31	31·04
Sulphur	S	Tetra.	576	32	32·06
Chlorine	Cl	D.-bell	639	35·50	35·46
Potassium	K	Spike	701	38 944	39·10
Argon	A	Star	714	39·66	39·88
Calcium	Ca	Tetra.	720	40	40·07
*Meta-Argon		Star	756	42	
Scandium	Sc	Cube	792	44	44·1
Titanium	Ti	Octo.	864	48	48·1

1	2	3	4	5	6
Vanadium	V	Cube	918	51	51.0
Chromium	Cr	Tetra.	936	52	52.0
Manganese	Mn	Spike	992	55.11	54.93
Iron	Fe	Bar	1008	56	55.84
Cobalt	Co	Bar	1036	57.55	58.97
Nickel	Ni	Bar	1064	59.11	58.68
Copper	Cu	D.-bell	1139	63.277	63.57
Zinc	Zn	Tetra	1170	65	65.37
Gallium	Ga	Cube	1260	70	69.9
Germanium	Ge	Octo.	1300	72.22	72.5
Arsenic	As	Cube	1350	75	74.96
Selenium	Se	Tetra.	1422	79	79.2
Bromine	Br	D.-bell	1439	79.944	79.92
Krypton	Kr	Star	1464	81.33	82.92
*Meta-Krypton		Star	1506	83.66	
Rubidium	Rb	Spike	1530	85	85.45
Strontium	Sr	Tetra.	1568	87.11	87.63
Yttrium	Yt	Cube	1606	89.22	88.7
Zirconium	Zr	Octo.	1624	90.22	90.6
Columbium	Cb	Cube	1719	95.50	93.1
Molybdenum	Mb	Tetra.	1746	97	96.0
Ruthenium	Ru	Bar	1848	102.66	101.7
Rhodium	Rh	Bar	1876	104.22	102.9
Palladium	Pd	Bar	1904	105.77	106.7
Silver	Ag	D.-bell	1945	108.055	107.88
Cadmium	Cd	Tetra.	2016	112	112.40
Indium	In	Cube	2052	114	114.8
Tin	Sn	Octo.	2124	118	118.7
Antimony	Sb	Cube	2169	120.50	120.2
Tellurium	Te	Tetra.	2223	123.50	127.5
Iodine	I	D.-bell	2287	127.055	126.92
Xenon	Xe	Star	2298	127.66	130.2
*Meta-Xenon		Star	2340	130	...
†Cæsium	Cs	Spike	2376	132	132.81
†Barium	Ba	Tetra.	2455	136.38	137.37
†Lanthanum	La	Cube	2482	137.88	139.0
†Cerium	Ce	Octo.	2511	139.50	140.25
†Praseodymium	Pr	Cube	2527	140.38	140.9
†Neodymium	Nd	Tetra.	2575	143.05	144.3
†Samarium (?)	Sa	Spike	2640	146.66	150.4
*†X. Interperiodic		Bar	2646	147	
*†Y. "		Bar	2674	148.55	
*†Z. "		Bar	2702	150.11	
†Europium (?)	Eu	Spike	2736	152	152.0
†Gadolinium (?)	Gd	D.-bell	2794	155.22	157.3
†Terbium (?)	Tb	Cube	2880	160	159.2
†Dysprosium (?)	Dy	Octo.	2916	162	162.5
†Erbium	Er	Cube	2979	165.50	167.7

1	2	3	4	5	6
*Kalon	...	Star	3054	169'66	
*Meta-Kalon	...	Star	3096	172	
†Thulium (?)	Tm	Spike	3096	172	168.5
Ytterbium (Neo-ytterbium) }	Yt	.	.	.	173.5
†Tantalum	Ta	Cube	3279	182'16	181.5
†Tungsten	W	Tetra.	3299	183'27	184.0
Osmium	Os	Bar	3430	190 55	190.9
Iridium	Ir	Bar	3458	192 11	193.1
Platinum	Pt	Bar	3486	193 66	195.2
*Canadium		Bar	3514	195.22	
Gold	Au	D.-bell	3546	197	197.2
†Mercury	Hg	Tetra.	3576	198'66	200.6
*†Mercury (solid)		Tetra.	3600	200	
†Thallium	Tl	Cube	3678	204.33	204.0
†Lead	Pb	Octo.	3727	207'05	207.20
†Bismuth	Bi	Cube	3753	208'50	208 0
Radium	Ra	Tetra.	4087	227'05	226.00
†Niton (Radium) emanation) (?) }	Nt	Cube	4140	230	222.4
†Thorium	Th	Octo.	4187	232'61	232.4
†Uranium	U	Tetra.	4267	237 05	238.2

With reference to the term "type," readers of *Occult Chemistry* will readily understand what is called "Star," "Bar," etc. "Tetra." is a contraction for tetrahedron, "Octo." for octohedron; "D-bell" is for "Dumb-bell". These "type" terms well describe the main types of the elements, so far as their *outer* appearance is concerned when seen by clairvoyant power. Six elements, all in the beginning of the series, stand by themselves in having unique forms, and they are: Hydrogen, "Occultum," Helium, Nitrogen, Oxygen, and Fluorine.

Elements discovered by occult research, which are not in the International Atomic Weight List, are marked with an asterisk(*). The elements marked with a † are those whose diagrams are ready for inclusion in a second edition of *Occult Chemistry*. All the other elements have already been described in the first edition. In the investigations of 1907 an element was discovered which had the appearance of Platinum, but was evidently a variant of it; this was called in *Occult Chemistry* "Platinum B" (Platinum A being the ordinary

variety). Since then it seems as if "Platinum B" had been isolated; it is probably the new metal Canadium, which is thus described in *The Daily Metal Reporter*:

Canadium, a new metal, has been discovered in the Nelson mining district of British Columbia, and has been named for Canada. It is allied to the platinum group and occurs native in the form of grains and short crystalline rods and also as an alloy. Assays give three ounces or less per ton. Canadium has a brilliant lustre, and, like gold, silver, and platinum, does not oxidise when exposed to the air. It is softer than platinum, and its melting point is a great deal lower. The physical and chemical properties of the metal are to be studied at the chemical laboratory of the University of Glasgow.

In estimating the weight of the elements, Hydrogen, with its 18 ultimate physical atoms, is taken as the unit in our calculations, and in many ways it seems a satisfactory unit. In comparing our weights with those of the International Atomic Weight List, it must not be forgotten that in this latter table Oxygen=16.00 has been found more convenient now than the older H=1, and that the weight of all the elements in that List is with reference to this unit implied in Oxygen=16.

When we come to the elements near the rare earths, it is impossible to say whether those catalogued by science are the same as those observed by clairvoyance; for instance Samarium of science may or may not be the "Spike" element with atomic weight 146.66 of our list. Similarly Niton (Radium emanation) of the International List may or may not be the "Cube" element with atomic weight 230 of our list. However, to help identification in the future, the "type" to which these elements belong is given in our list. There is one element in the International List, Ytterbium (Neo-Ytterbium), for which we have in our list no equivalent.

The following exceptions to the periodicity of the table are noteworthy: Argon and Meta-Argon should both come between Chlorine and Potassium, whereas Argon comes after Potassium and Meta-Argon after Calcium. After the three interperiodics "X," "Y," and "Z," an element is generated which belongs to the type immediately preceding the "Bar" type of these interperiodics; this is the "Spike"

element with 2,736 atoms, which possibly may be "Europium" of the International List; after this extra element, which is out of place in the diagram, the next element is Gadolinium, which is in its right place. The appearance of a second variety of Platinum has already been noted above; strictly speaking, as this is a distinct element, although it is like Platinum, it ought to have a name all to itself, and has indeed already been unofficially christened Canadium. Similarly there is a new element, in all essentials the same as Mercury, but heavier than Mercury by 24 ultimate physical atoms; this slight difference in construction makes this new element a solid form of Mercury; it also should bear a new name.

If the Periodic Law is absolutely regular (which, it is evident already, is not the case), and every "type" has an appropriate element as the pendulum descends from Hydrogen to Uranium, there remain to be discovered at least thirteen more elements than are given in our list.

Readers of *Occult Chemistry* will remember that on page 12 of that work an illustration is published of Sir William Crookes' model of the Periodic Law; he makes the curve to consist of two lemniscates.

In *Man: Whence, How and Whither*, page 260, describing a model of the Periodic Law once existing in an ancient temple, it is said: "In another room were many models, in one of which Crookes' lemniscates were arranged across each other, so as to form an atom with the fourfold rose." Lately, here at Adyar, Mr. F. Kunz and I have begun to construct this model, and so far we have been able to make the double lemniscate arrangement for classification. Our model is 50 inches high, with a square base, with a diagonal of 40 inches. It is our intention, as leisure permits, to find out what are the cross connections between the various elements, which give rise in the ancient model to what is called the "fourfold rose".

C. Jinarājadāsa

THE THEOSOPHY OF WILLIAM BLAKE

By GRACE GILCHRIST

WILLIAM BLAKE, as mystic, was strongly under the influence of those much persecuted Theosophists of the sixteenth and seventeenth centuries, Paracelsus and the German mystic Jacob Boehme. The world persecuted them, indeed the enemies of Paracelsus assassinated him. Blake did not suffer persecution, but he endured that which the modern world metes out to its strong souls and masters—cold neglect.

Blake, in unison with Paracelsus and Boehme, recognised no special act of creation by an external agency, but saw man as emanation from Divine Essence, a spark from the Divine Fire, a fragment of the Divine Life. Many of his poems, notably those of the prophetic books, symbolise the descent of spirit into matter, the eternal struggle of the soul as it falls into matter, *i.e.*, earth, the battle of the human soul encased in flesh to reach the divine. With both these mystics Blake affirmed the inherent divinity of man, and that in the most materialistic of centuries.

These three sublime seers were in truth such æons in advance of their contemporaries that they can only be classed as supermen, leaders, by the potent powers of imagination and of spiritual and psychic insight, of their race.

Blake, with Paracelsus, trusted and worshipped God in Heaven, and God in Nature and in Man. In common with Shelley he shared an exalted Pantheism, and, like the Hindû,

saw God in Nature ; in the cloud, in the dewdrop, in the sun, in the heaven ; God in every atom of the Universe.

With the Theosophist he divined the fourfold nature of man—the physical body, and that which he called spectre, answering to the astral body of the Theosophist, soul, and spirit. This spectre, or shadowy body of desire and emotion, corresponds to the Ka of the ancient Egyptian, also the shadow of the physical body, dwelling with the body within the tomb wrought with much care and lavish expense and ornament for the occupation of the body and the Ka by the wealthy Egyptian. The Greeks named this shadowy body the *eidolon* and believed that it outlasted the decay of the physical body.

With Plato, Pythagoras, and the *Bhagavad-Gītā* of the Hindū, Blake believed in the pre-existence of the soul—as, in the Eastern Scriptures : “Nor at any time, verily, was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be hereafter.” And Blake writes to his friend Flaxman :

Now begins a new life, because another covering of earth is shaken off. I am more famed in heaven for my works than I could well conceive. In my brain are studies and chambers filled with books and pictures of old, which I wrote and painted in ages of eternity before my mortal life [the existence of the Spirit in the Devachanic or Heaven world after each earth life], and those works are the delight and study of archangels [the hierarchy of divine intelligences ruling the spiritual planes]. Why then should I be anxious about the riches or fame of mortality [present earth life] ? You, O dear Flaxman ! are a sublime archangel, my friend and companion from eternity [the friend of former earth lives]. In the Divine bosom is our dwelling-place. I look back into the regions of reminiscences [the countless ladder of lives climbed by each individuality, born and reborn into physical existence] and behold our ancient days before this earth appeared in its vegetated mortality to my mortal vegetated eyes. [By this expression Blake meant the physical body and physical sight, as distinguished from the astral body, and astral or clairvoyant sight.] I see our houses of eternity [the spiritual bodies] which can never be separated, though our mortal vehicles should stand at the remotest corners of heaven from each other.

In this last passage Blake recognised how transient was the personality worn in each earth life, but indeed the mask assumed by the immortal ego—or spirit—"the pilgrim of eternity". In early manhood, almost in youth, Blake, in company with Buddha, Whitman, Balzac, and Pascal, attained "cosmic consciousness". To those reaching a certain level of spiritual evolution this experience comes at the age of thirty-five; to Blake it came much earlier. It is the recognition of the spirit's immortality, the utter absence of all fear of death. To Blake death was but the ante-room to the spiritual world, and his union with the universal soul and One Supreme Existence behind all was expressed in his wonderful lines: "Nor is it possible to thought a greater than itself to know" This implies union with the Universal Mind.

There has been much controversy concerning his so-called "visions". These to a Theosophist are simply enough explained by the fact that Blake was of all people gifted with psychic powers of a very high order; having control of his astral and spiritual bodies, he, both in sleep and in waking consciousness, could use these higher vehicles, unused by the ordinary man. He was absolutely clairvoyant, and the unseen planes of being beyond the physical were as real as is the physical world to the average man, and as often visited, either asleep or awake.

First might be instanced the wonderful astral dream in which his brother Robert, standing by his bedside in his astral¹ body, revealed to him that process by which Blake was enabled to facsimile so much of his most beautiful ~~work~~ design, *The Songs of Innocence and Experience*, *Thel*, *The Marriage of Heaven and Hell*, and many more. Indeed this valuable discovery, through a dream, proved one of the most reliable sources of income to the always poor and struggling Blake. In spiritual communion he remained to the last with the loved brother; Robert's spiritual body standing

often in waking and sleeping moments beside the painter and poet, for he, indeed, waking or sleeping, sent his "soul to the invisible, some letter of the after life to spell".

His visionary heads were actual drawings from the denizens of the spiritual planes. Take, for instance, this graphic description of Varley's. He would say, as they sat together sometimes from ten in the evening till four in the morning: "Draw me Moses, or David," or would ask for a likeness of Julius Cæsar, or Edward the Third. Blake would rejoin: "There he is," and, paper and pencil in hand, he would begin drawing, looking up from his paper as at a real sitter. Often Blake had to wait; sometimes the spiritual body of his sitter from the planes beyond the physical came at the first call. At other times, in the midst of his portrait he would suddenly leave off, and in his ordinary, quiet tones say: "I can't go on, it is gone. I must wait till it returns," or: "It has moved and the mouth is gone"; or: "He frowns; he is displeased with my portrait of him"; which seemed as if the invisible helper and model came and looked over the artist's shoulder. Now all these numerous portraits, historical and poetic, were marked by a distinct and portrait-like characterisation—as if drawn from life—drawn as they were from the spirit world into which Blake had clairvoyant sight. Among the most striking historical portraits was one of King Saul, who, as Blake said, appeared to him in armour, and wearing a helmet of peculiar construction, which the painter could not, owing to the position of the sceptre, see to delineate satisfactorily. The portrait was for a while, therefore, left unfinished for some months, when, the spiritual form of Saul appearing again, the second sitting enabled Blake to finish the helmet, which, with the armour, was thought by all to whom shown to be extraordinary.

In all this dramatic and pictorial presentment of the superhuman, Blake thus affirmed himself to be not only the imaginative man of genius, but a strong and sensitive psychic.

How often he spoke of seeing Moses and the prophets, Homer, Dante, Milton; describing them as "all majestic shadows, grey but luminous, and superior to the common height". Did he not in truth see these masters of men in their subtle, spiritual bodies, through which played the living Ātmic fires, where the life of the eternal spirit is led.

In early childhood and boyhood he had still more distinct glimpses into the unseen planes of being, as he instances so finely in his *Descriptive Catalogue*.

The Prophets describe what they saw in vision as real and existing men, whom they saw with their imaginative and immortal organs; the Apostles the same.

The clearer the organ, the more distinct the object. A spirit and a vision are not, as the modern philosophy supposes, a cloudy vapour and a nothing; they are organised and minutely articulated beyond all that the mortal and perishing nature can produce. He who does not imagine in stronger and better lineaments, and in stronger and better light, that which his perishing, mortal eye can see, does not imagine at all. The painter of this work asserts that all his imaginations appear to him infinitely more perfect and more minutely organised than anything seen by his mortal eye. *Spirits are organised men.*

And from the prophetic books he well defines spiritual illumination.

The treasures of heaven are not negations of passion, but realities of intellect from which the passions emanate uncurbed in their eternal glory. The fool shall not enter into heaven, let him be ever so holy. Holiness is not the price of entering into heaven. Those who are cast out are those who, having no passions of their own, because no intellect, have spent their lives in curbing and governing other people's lives, by the various acts of poverty and cruelty of all kinds.

Then, of the coming of a great religion, the real fulfilment of the Christ's teaching, how prophetic are these lines from his *Milton*!

And did those feet in ancient times
Walk upon England's mountains green?
And was the holy Lamb of God
On England's pleasant pastures seen?
And did the countenance divine
Shine forth upon our clouded hills
And was Jerusalem builded here,
Among these dark, Satanic mills?

Bring me my bow of burning gold !
 Bring me my arrow of desire !
 Bring me my spear : O clouds unfold !
 Bring me my chariot of fire !

I will not cease from mental fight,
 Nor shall my sword cease in my hand,
 Till we have built Jerusalem
 In England's green and pleasant land.

In these fine lines of prophecy does Blake prefigure the larger religious hopes and certainties of our own time, the great renaissance of mysticism sweeping from the East to the West ?

Then, upon the more abstract and metaphysical side of his religion and philosophy, he depicts in a curious and powerful poem, entitled "The Everlasting Gospel," the Spirit's descent into matter, and its eternal struggle therein.

Can that which was of woman born
 In the absence of the morn,
 When the soul fell into sleep,
 And archangels round it weep,
 Shooting out against the light
 Fibres of a deadly night,
 Reasoning upon its own dark fiction,
 In doubt which is self-contradiction,
 Humility is only doubt,
 And does the sun and moon blot out,
 Roofing over with thorns and stems
 The buried soul and all its gems,
 This life's dim window of the soul
 Distorts the heavens from pole to pole,
 And leads you to believe a lie
 When you see with—not through—the eye,
 That was born in a night, to perish in a night,
 When the soul slept in the beams of light.

And in another work, his *Descriptive Catalogue*, we find this significant passage on the fourfold nature of man—and, again, his descent into matter, which is generation, since Spirit and matter wedded produce the manifested Universe.

The strong man represents the human sublime, the beautiful man represents the human pathetic, which was in the wars of Eden divided into male and female; the ugly man represents the human reason. They were originally one man, who was fourfold; he was self-divided, and his real humanity slain on the stones of generation;

and the form of the fourth was like the Son of God. How he became divided is a subject of great sublimity and pathos.

Blake thus held the belief, in common with Theosophy, that human life on this globe was first hermaphrodite, and that, too, the Divine Life is dual, Mother and Father, as:

The twofold Form Hermaphrodite, and the Double-sexed,
The Female-male and the Male-female, self-dividing stood
Before him in their beauty and in cruelties of holiness.

And again, as signifying the eternal struggle of the soul encased in matter, its perpetual duel with its higher and lower self, the religious and spiritual side of mankind:

For the divine nature is not greater than the human; sundered by the separative creation or fall, severed into type and antitype by bodily generation, but to be made one again when life and death shall both have died; not greater than the human nature, but greater than the qualities which the human nature assumes upon earth. God is man, and man is God; as neither of himself the greater, so neither of himself the less: but as God is the unfallen part of man, man the fallen part of God [the descent of the Monad to earth], God must needs be, not more than man, but assuredly more than the qualities of man. Thus the mystic can consistently deny that man's morial goodness or badness can be predicable of God, while at the same time he affirms man's intrinsic divinity and God's intrinsic humanity. Man can only possess abstract qualities—"allegoric virtues"—by reason of that side of his nature which he has *not* in common with God. God, not partaking of the "generative nature," cannot partake of qualities which exist only by right of that nature.

In the following lines Blake emphasises how closed-in is man by the world of matter, the phenomenal universe, the earth plane, as:

How do you know but every bird that cuts the air
Is an immense world of delight, closed by your senses five?

This, from *The Marriage of Heaven and Hell*, illustrates man's transfiguration of the Universe by the power of his own mind.

The ancient Poets animated all sensible objects with Gods and Geniuses, calling them by the names, and adorning them with the properties of woods, rivers, mountains, lakes, cities, natures, and whatever their enlarged and numerous senses could perceive. And particularly they studied the genius of each city and country, placing it under its mental deity.

Till a system was formed, which took advantage of and enslaved the vulgar by attempting to realise or distract the mental deities from the objects: thus began Priesthood, choosing forms of worship from poetic tales. And at length they pronounced that the Gods had ordered such things. Thus man forgot that all deities reside in the human breast.

Blake, with Theosophy, affirmed "not the assumed humanity of God, but the achieved divinity of Man; *not* incarnation from without, but development from within; not a miraculous passage into flesh, but a natural growth into Godhead".

As to his readings in the astral light, there are abundant examples in his childhood, youth and manhood. Very beautiful are those visions of his childhood, as, when a London child, he wandered into the fields, then so near the great city, and saw "a tree filled with angels, their wings of star-like brilliancy among the boughs". Now the appearance of star-like brilliancy was the *âtmic* fire playing round the divine entities of the spiritual planes. He possessed that which the Scotch denote as second sight, for, when taken as a boy by his father, as a prospective apprentice, to Ryland, the famous engraver, the boy Blake said: "Father, I do not like the man's face, he looks as if he will live to be hanged." Twelve years after, this prophecy was fulfilled; and the once popular engraver was hung.

He had many and distinct recollections of former incarnations, as, for instance, when he said: "I was Socrates, or a sort of brother: I must have had conversations with him . . . So I had with Jesus Christ, I have an obscure recollection of having been with both of them."

He owed his fine delineation of "The Ancient of Days" to an actual sight of a spiritual presence hovering on the staircase leading to his rooms in Hercules Buildings, and faithfully reproduced it in that fine design.

So with his *Jerusalem*, the most remarkable of the prophetic books, there was intervention from the superhuman

planes of being. Witness Blake's own words in a letter concerning that work. "I have written this poem from immediate dictation, twelve or sometimes twenty or thirty lines at a time, without premeditation, and even against my will."

Again, in this fine passage how well does he illustrate the great contrast between the physical plane of life and that of the spiritual and imaginative!

The world of imagination is the world of eternity. It is the Divine bosom into which we shall all go after the death of the vegetated [physical] body. This world of imagination is infinite and eternal; whereas the world of generation or vegetation [physical and astral] is finite and temporal. There exist in that eternal world the permanent realities of everything which we see reflected in the vegetable glass of nature [the phenomenal Universe].

This idea of man reflecting the Universe in himself, Blake drew from Paracelsus—the macrocosm which man, the microcosm, reflects within himself, the cosmic and the individual world of life and spirit. "In every bosom a Universe expands, as wings let down at will, and called the Universal Tent."

"Blake," says Mr. W. M. Rossetti, "believed in man as a divine emanation, an eternally subsisting revelation of deity." Man was essentially a spirit, but, in this mundane transit, invested with a body, and communicating with the infinite through the medium of the five senses. Man, the free divine spirit, was at liberty to do, and right in doing, whatever his spiritual essence dictated. He was a law to himself, and none other law existed; and in the mundane condition the body, as organ and vehicle of the spirit, was rightly employed in putting into effect the spiritual desires and aspirations which in this physical world became necessarily conversant in many respects with physical things. Where Blake condemned the body was in its severance from, or substitution for, the spirit; and he says: "Act out all your spiritual desires, whether the spirit or the body be the appointed

medium of action." Wedded to Blake's mysticism was a noble pantheism, the gist of which is contained in these affirmations :

Without contraries is no progression. Attraction and repulsion, reason and energy, love and hate, are necessary to human existence. From these contraries spring what the religions call good and evil. Good is the passive that obeys reason: evil is the active, springing from energy. Good is Heaven, evil is Hell.

And in the essence and elements of the human soul, its aboriginal powers and passions, he recognises no evil. How far removed from the popular theologic dogma of his time, so strongly insisted on, of original sin!

These lines finely instance the scheme of the Cosmic Universe :

The Vegetative Universe opens like a flower from the Earth's Centre,

In which is Eternity. It expands in stars to the Mundane shell
And there it meets Eternity again, both within and without,
And the abstract birds between the stars are the Satanic Wheels.

And in these lines he anticipated the scientific discovery of the conservation of energy and the potency of matter :

And all that has existed in the space of six thousand years, permanent and not lost nor vanished, and every little act, word, work, and wish, that has existed, all remaining still.

In these Churches every consuming and every building by those spectres [the astral or desire bodies of men]

Of all the inhabitants of Earth, wailing to be created,
Shadowy to those who dwell in them, near possibilities :
But to those who enter into them they seem the only substances,
*For everything exists and not one sigh nor smile nor tear,
One hair nor particle or dust, not one can pass away.*

Blake's departure from earth life, the withdrawal of the spirit from the physical body, was as spiritual as the tenour of his whole life. It was, he said, but the passing from one room to another. For, on the day of his passing, he composed and sang songs of unimaginable beauty, and at the moment of withdrawal his face became fair, his eyes bright, and he burst into glorious singing. He indeed actually heard and gave back to the world the music of the spheres.

Grace Gilchrist

THE HEALING OF DISEASE

By C. SPURGEON MEDHURST

THE mystery of sickness, its origin and its eradication, its manifest physical basis and its undoubted amenability to mental treatment is a topic of perennial interest. It is not my purpose, however, to discuss the various methods of healing, whether by suggestion, hypnosis, faith, Christian Science, etheric colour waves or other occult method, for perhaps after all there is nothing more occult or mysterious in any of these methods than the ordinary practice of medicine. Physicians are often nonplussed if asked to explain the rationale of the physic they administer, and between the allopath, the hydropath, the homœopath, etc., lie gulfs which are seldom satisfactorily bridged. The one fact that is clear among this confusion of healings is that, whether the method be the swallowing of drugs in larger or in smaller doses, whether the attempt to cure follow the latest fad of inoculations and cultures, or whether it follow one or other of what may be called the wireless methods—methods in which no visible means are employed—there are under all methods successes and failures. Each school can claim its victories, each school must acknowledge defeats. The wireless healers have again and again succeeded where the more orthodox practitioners have failed, and the ordinary physician claims that many valuable lives have been lost because no doctor or surgeon, armed with a sheepskin diploma from a recognised school of medicine, was present to do what was requisite for the salvation of the patient. The physical illnesses of the flesh seem to yield to and to resist all forms of treatment, and we may well ask what is this thing called “disease” and whence does it come? Like everything else that we know, the clue to the problem lies in the unseen.

No serious thinker denies the spirituality of the universe. He may dispute the formula, but he will admit the principle. Even during the most materialistic ages of the world's history, religious buildings were preserved and religious orders were preserved; even when externalised religion has been rejected, its temples and its churches neglected, and its professional votaries despised, religion has kept its shrine sacred in the heart of man, and its altar lights have remained unextinguished. Even our crazy brothers, the Huns, who deliberately wreck churches for the fun of the thing, have their own “dear old German God”—an admission that even a universe founded on force has its roots in the unseen. But why this perpetual, sometimes

unwilling, recognition of The Invisible? Is it not man's mute witness to a Something which eludes his search every time he probes his own consciousness, a Spiritual Mystery within, which he fears because he cannot understand? The knowledge of his own spirituality compels him to acknowledge the spirituality of the environment of which he is a part, for he has no reason to pretend that he and it have had a different source.

The next question is: If the universe is spiritual, how is it that it is full of evil, of disease, of death? The alternative explanations are that either the entire scheme of things is the huge laughter of some devilish Joker, or something has gone very wrong with the cosmic machinery. Our serious thinker is prevented from accepting the first supposition because, when he probes himself, he finds that he cannot help respecting goodness, that he is compelled in spite of himself to revere those whom he knows to be better men than he is, and that he envies them their purity even while he hates it. Now as it is manifestly impossible for an effect to contain a contradiction of the cause, it follows that, whatever the origin of man, his cause was a lover of beauty or goodness. The world cannot then be a joke of the suppositional Joker. Yet the unending triumph of anguish, and the fact that the human body sometimes seems to be a cunningly devised instrument, specially contrived as a playground for pain, appear to give the direct lie to the other alternative that the cosmos, originally good, has somehow gotten out of gear.

The self-initiation of man is the third fact which the impartial searcher for truth stumbles on. He finds himself perfectly free within limits, and the suggestion occurs that, if the universe is a spiritual contrivance, finely and delicately balanced, man's clumsy, self-willed and ill-conceived attempts to get as much out of life for his own selfish purposes as he possibly can, have completely disarranged the nice adjustments of his surroundings, including the beautifully adapted mechanism of his physical body, with the result that there are cataclysms and disorders in nature, diseases and tortures in the human frame. The human ills which cannot be traced to human folly are scarcely worth recounting.

It is significant that such material remedies as man has discovered, or thinks he has found, have done very little to ameliorate his sufferings. If our suggestions have any correspondence to reality, this is only what might be expected. Man will only escape the network of catastrophe—personal, social, national, and cosmic—as he harmonises his thoughts with the Thought-stuff of which all things are but the material representations. Do we not find, for example, that clergymen, being supposedly more moral than other classes, are generally accepted by insurance companies as better risks than others, and is it not common knowledge that a free liver lives less years than those who are more economical of their resources?

Man must, in a word, rise above the world of becoming, the world of change, the world of space and time, the world of anxiety and fear, the world of grab and struggle, into the world of love and

harmony, the world where God is all and where there is no mind but His. As man does this, disease and death, as we now know it, will disappear, nature will become more kindly, the brown earth more fertile. Even orthodox physicians admit the power of mind over matter, they fear fear because they regard it as first aid to disease. Each of the various wireless systems of healing have the supremacy of spirit as their fundamental creed. "The truth shall make you free," Jesus said, and were not all his alleged miracles but the response of the great Spirit of Love to the surrender of the spirit of separateness in man? In Capernaum he could not do many mighty works because of their lack of faith, but whenever there was faith he healed, not because he was arbitrary but because faith or trust alone opens the channels through which divine grace and power can flow. Therefore, says the apostle, we are "justified by faith". Now men like Ahab, who blamed Elijah for the drought and forgot his own idolatry, lay the blame for their ills on circumstance and other subsidiary causes, not knowing that, were they but spiritual, everything would be different, that a new way of living would, in the language of the New Testament, mean that all things would work together for their good, that all things would be theirs, that all things would become new. "And there shall be no more curse. . . and there shall be no night . . . the time is at hand." Silently the dawn comes and the darkness goes, and men say: "The day is here"; but only those who are awake, and who can see, perceive the miracle. Presently the Great Teacher will be moving again among men and pointing The Way out of the present misery; but only those for whom the inner has killed the outer, and whose fleshly eyes have been rendered blind to all illusion will be able to know the infinite significance of the wonder.

C. SPURGEON MEDHURST

A NOTE ON THOMAS VAUGHAN

(The Master "Athena" in *The Lives*)

LITTLE or nothing is known of the life of Thomas Vaughan, Rosicrucian and alchemist. His more famous brother Henry, the poet, survives in literature as the author of many poems and translations, mostly of a religious nature; and his book of poetry, *Silex Scintillans*, is familiar to students of the Stuart school of poets, such as George Herbert, Donne, Crashaw and others. The dry bones I have here collected may interest those Theosophists who study the widespread movement of which Bacon was undoubtedly the centre in England.

Thomas Vaughan wrote under the name of *Eugenius Philalethes*, and to Theosophists familiar with *The Lives* he is known as the Master *Athena*, and is said to have attained adeptship in this, his reincarnation of the seventeenth century, being (with the exception of *Uranus*) the latest of those Masters whose names we know as such. The trio of Western Masters are known in history as Sir Thomas More, the great Chancellor of Henry VIII, Francis Lord Verulam, and Thomas Vaughan, respectively father, son and grandson in the group at Athens, 500 B.C. (but I am not sure about the sex). Of these the first and third are said to be still living in English bodies, but of this I have no information.

Biographical dictionaries tell us little of Thomas, some confusing him with his brother Henry, others with *Eirenaeus Philalethes* (for an account of whom see Waite's *Rosicrucians*). In this bookless East I have been able to consult no libraries, but have gathered as much as can be known of him from one or two of his works in my possession. The Bodleian library at Oxford contains MSS. of Aubrey and Antony Wood, based on which was published, in 1674, *Historia e Antiquitates Universitatis Oxoniensis* and *Athenae Oxonienses*, in which are lives of these twins, but I have not been able to consult either of these books. Aubrey was cousin of the Vaughans, who were Welshmen. The following facts are to be gleaned.

Extract from a letter from Henry Vaughan, the poet, to John Aubrey June, 15, 1671:

My brother [Thomas Vaughan] and I were borne att Newton in the paris of St Brigets in the yeare 1621. I stayed not att Oxford to take any degree, butt was sent to London, beinge then designed by my father for the study of the Law, wch th sudden eruption of our late civil warres wholeie frustrated. my brother continued ther for ten or twelve years, and (I thinke) he could be noe lesse than Mr. of Arts. he die (upon an employment for his majesty) within 5 or 6 miles of Oxford, in the yeare that th last great plague visited London. He was buried by Sr Robert Murrey (his grea

friend) & then Secretary of Estate for the kingdome of Scotland to whome he gave all his bookes & manuscripts The severall Tractates, which he published in his life-tyme, were these followinge

Anthroposophia Theo-magica

Magia Adamica

Lumen de Lumine all printed by Mr Humphrey Blunden att the *Castle* in Corn-Hill.

Aula Lucis, a short discourse printed for William Leak att the *Crowne* betwixt the two temple-gates in fleet street

The Historie of the fraternitie of the Rosie Crosse with his animadversions & judgment of them, printed for Giles Calvert att the west end of Paules These are all that came to my cognisance with the Remaines of my brothers Latine Poems (for many of them are lost) never published before

Extract from a letter to the same Julie 7th, 1673

Honoured Cousin,

In my last (wch I hope, is come to yor hands) I gave you an account of my brother & my selfe & what bookes we had written I have nothinge to add butt this that he died in the seaven & fortieth year of his age upon the 27th of Februarie, in the yeare 1666 & was buried upon the first of March ¹ The name of the place where my brother lyes buried, I doe not know butt tis a village upon the Thames side within 5 or 6 miles of Oxford & without doubt well knowne to the University

In occultism he followed Cornelius Agrippa. In addition to those books mentioned, Thomas wrote *Anima Magica Abscondita*, 1650: *Euphrates or the Waters of the East*, 1655: *A brief Natural History*, 1669, published after his death, and some of the poems contained in *Thalia Rediviva*, most of which are by his brother Henry, who frequently mourns his brother's death therein (pub. 1673). *Magia Adamica*, 1650, contains *The Man-Mouse*, which is a satire, extraordinary for its scurrilous and even filthy abuse of the saintly Dr. Henry More, "the old Platonist" (who, Colonel Olcott tells us in *Old Diary Leaves*, Vol. 1, assisted H. P. B. to compile *Isis Unveiled*). The language of saints is a mystery: perhaps the filth and abuse were a blind, like that of Rabelais: perhaps some would say that this is a token of their human *substratum*, not yet wiped away by the *summum bonum* of perfection. The 1651 edition contains *The Second Wash or the Moore* (Henry More) *Scoured Once More*. Dr. More, who was one of the Cambridge Platonists, had objected to the magic set forth in Eugenius' works, himself preferring contemplative ecstasy to theurgy, and had attacked Vaughan's *Anthroposophia Theomagica*. Of his relation to the Rosicrucians I have not space to write here, but his works have a close connection with the ideas of Bacon, as shown in *New Atlantis*, which probably contains the key to Masonic and Rosicrucian matters.

LIGNUS

¹ Waite (p. 187 of *Lives of Alchemystical Philosophers*) says "He took orders, and returned to hold the living of his native parish Under the Commonwealth he was rejected as a Royalist, and then betook himself to chemical experiments, one of which cost him his life on the 27th of February, 1665."

THE NEW AGE

By E. GILBERT

THOUSANDS of miles from the battle-fields we miss many of the examples of heroism, but perhaps gain something in breadth of view by considering the general results on the races of the West instead of the issue of a particular struggle. If it be true that the sudden death of thousands of the youth of each nation will bring rapid rebirth, it should also bring thousands with some memory of their former lives into a world still gravely doubting whether life ceases at death. It is almost impossible to imagine any direct evidence of the life after death which could be termed proof, capable of demonstration to others. Individuals may gain evidence which seems to them satisfactory, and their word will carry weight with a few ; but at present the number of those who claim to have any direct knowledge of these matters is so small that the healthy scepticism of the world is fully justified. Frankly, the direct evidence in favour of reincarnation is negligible, as it must be of a purely personal nature, and cannot be communicated. The evidence from testimony is the voice of one crying in the wilderness. The evidence from probability carries more weight in the world at large, but not enough to carry general conviction.

Into a Western world slightly inoculated with the idea of reincarnation, imagine thousands of children born, whose capacity and character are above normal, and who assert a memory of the days of battle which have by that time become historical. They will be men and women endowed with stronger wills than the average, owing to the hardships of their last lives, and their combined assertions will rapidly alter the world's conviction. If, in a population of one lakh, one person claims to know of the future life, a few will listen and the rest will laugh. If one hundred make the same claim and their statements tally, the rest will begin to think. If one thousand assert their own direct experience, there is conclusive evidence of a new kind of knowledge. To-day the real cause for disbelief in reincarnation is that so few can claim to have personal experience.

These reincarnating souls will come into a world swept and garnished. In former times the ranks of men were like the steps of a ladder, each age, each social group, guided or controlled by another just above it. But aristocracies of birth, meeting the retribution for small families, are disappearing, and one whole generation will be

swept from political life. Before long the younger men will take in hand the organisation of the world, unfettered by the restraint of elders, unhampered by respect for tradition, privilege or social status, preparing a home for the reborn warriors who have had enough of war.

In the West all countries will be handed over to the young for close on one whole generation. In the East, India is rapidly throwing off some of the differences caused by caste and religion, the binding power of tradition, and opening her soul to receive impulses from new life. If into such a world there should come One speaking with authority, proclaiming a new rule of life, or giving new life to ancient rules, and showing how he who strives may KNOW that part of existence which follows death, and so of the reasons for the rules of tradition, both East and West may lend an ear. In both, the younger generation will be the hearers. In the West death is clearing the way for youth; in India the decay of authority is preparing for the recognition of a new authority. Those lately born will cut their wisdom teeth in a new world, a new age. The destruction of the great library at Alexandria, in the course of the great world-struggle two thousand years ago, robbed the future of much of the treasured wisdom of the past, but also helped to free the world from slavery to the writings of the dead. So the destruction of ancient buildings in the present war is a symbol of the passing of the old world, and opens the way for new inspiration from the master-builder. For a generation all nations will lay aside luxury, and adopt the ideal of effort in place of the ideal of enjoyment. Men will become of greater value than money, and economics will be restated in terms of life instead of in terms of money.

The remains of the older generation will have visions of a world rushing to ruin, driven by a headlong, inexperienced youth; but the world has lasted long under worse control, and fossilisation has killed more nations than exhaustion. The bones and the brains of the old man harden, and the failure of the body to adapt itself to changing conditions bring death from senility. Old age seeks safety in stagnation. Youth hopes for a paradise on earth, and in that hope lies the salvation of the nations.

E. Gilbert

CORRESPONDENCE

THE GREAT PHYSICIAN

THE writer of the article appearing under the above title in the May THEOSOPHIST is evidently sincere in presenting his views on the value of war as a world-medicine and his picture of an "Almighty" physician-statesman-general administering it like an old-fashioned schoolmaster with rod in one hand and Bible in the other. But when he gives forth these excuses to a long-suffering world as an exposition of Theosophy, I, for one, reject the imputed connection. Four assumptions, among others, are made in this article: (1) that suffering is inflicted by a well-meaning being, other than man, (2) that it is good for man, (3) that it is a means of preventing further suffering, (4) that "a maxim of military science," such as—"a general should be prepared to sacrifice his last man in order to secure the victory," can be seriously employed for the purpose of an enquiry into truth

Let us take them in order. (1) If it is true, as most Theosophical writers agree, that man is his own lawgiver, it is time he set about looking into his own conduct for the causes of his suffering, instead of bolstering up the priestly invention of an avenging, or, as Mr. Pell would have it, a war-prescribing deity. (2) The Buddha, whom most Theosophists at least respect, and whom some regard as a World-Teacher, certainly did not advise men to justify suffering as something good for them, but rather to condemn it as the natural result of wrong-doing and remove it by avoiding its causes. (3) If suffering is good for a man, it cannot also be good on the ground that it prevents further suffering. But as a matter of fact it is not the suffering that prevents its own continuation. On the contrary, suffering acquiesced in only leads to further suffering. What does lead to its prevention is the refusal to allow it to continue unopposed, and the intelligent use of the means at one's disposal to remove its causes. Past wars have not prevented the present war, which surpasses any war hitherto perpetrated, and there is no reason to expect that the present war will prevent still more ruthless massacres in the future. The only way to stop war is for the people of all nations to combine in the refusal to be exploited as "man-power" under any pretext, whether of necessity or ideals. While every religious creed has been sophisticated in order to subserve the fetish of militarism, the eyes of the people have been blinded to the obvious karmic sequence between the war and the money spent on armaments before the war (1905-1914). Great

Britain, £670,462,470; Russia, £639,391,135; Germany, £633,230,687; France, £509,079,646; Austria-Hungary, £281,471,801; Italy, £223,220,481). (4) "Military science" is the science of killing, and its existence depends on the suppression of compassion—not the "self-pity" that Mr. Pell derides. Even though a general may believe that the "sacrifice" of his men is a means of saving life in the end, there never has been any proof of the truth of such a belief.

As for the favourite red herring story that the war is reforming the nations engaged in it, it is evident that "the moral outlook of the nation [England is referred to in this quotation] has been profoundly changed," but it may well be doubted whether the change is for the better; the "national discipline" that is "being acquired" bears a disconcerting resemblance to that "Prussianism" for the "destruction" of which the war is said to be waged. It may gratify some of the French people to be "hailed as heroes" by persons who before the war were ignorant enough to look upon these same heroes as members of a decaying nation, but the widows and orphans of the nation can probably dispense with such double-edged compliments at the price. We need not go far afield for the plain truths which H. P. B. helped to restore to the world under the name of Theosophy, and which it is our privilege to declare in this time of need. One of them is to be found in the first object of our Society, and a good second is that practical aspect of the Great Law that we call karma

RATIONALIST

ALLEGED INTERFERENCE WITH RELIGION

IN THE THEOSOPHIST for May Mr. Sakharam Vithal Rao, referring to my article under the above heading (printed in THE THEOSOPHIST for March last), has broken out into a sermon on Universal Philanthropy. He forgets the fact that people have many amiable fads, which they call philanthropy, but which in reality are unpractical and often mischievous schemes. Hobbies, crotchets and crazes are dubbed philanthropical aims, and guileless men and women are lured into them.

I wrote two articles in THE THEOSOPHIST. In the one published last year, with the heading "Theosophy and Politics," I quoted some important statements of Mrs. Besant as follows:

While I am myself free to work for Home Rule, I have no power, even had I the wish, to commit the Society to this or that policy. Such a Society as ours *should not take collectively any part in politics*. Moreover entire liberty of thought and action must remain for every member, every Lodge, every National Society, and for the Society as a whole. Very few are the things for which the Society can act as a whole.

These wise words are now and again forgotten, and the attempt is made on some pretext or other to drag the Society into politics.

In contradiction to these constitutional statements, something was written in the Watch-Tower notes of January, and I had to point out the grave inaccuracies contained therein. In the first place the Muslims do not owe any religious obedience to the so-called Khalif (Sultan of Turkey), and the connection of some of the Muslims with the Khalif can in no sense be said to be like the real and effective religious obedience of the Roman Catholics to the Pope. The Khalif is merely a name. This will be clearly seen from my article "The Ottoman Caliphate," published in the May number of THE THEOSOPHIST. I have quoted from Professor Nallino of the University of Rome, who has written an exhaustive work on the subject.

Again it was said that the Muslims "stand shoulder to shoulder with the Theosophical Society" in defence of religious freedom. As a matter of fact the Muslims have never said one word about the Theosophical Society, which it was attempted most unnecessarily to drag and place alongside with the Muhammadans.

Then there is an attempt to make out that the Theosophical Society has a religion and that its religious freedom is in danger. This is a gratuitous statement. The Theosophical Society as a body has no special religion. Each member follows his own religion and he has never been interfered with.

We must always remember what Mrs. Besant has herself said: "Entire liberty of thought and action must remain with every member." This constitutional statement cannot be departed from. Each member has the right to think for himself and act as he may deem most fit. It is most objectionable that coloured pictures should be drawn of supposed injuries and wrongs, to work upon impressionable minds.

Poona

N. D. KHANDALAVALA

BOOK-LORE

Thoughts on "At the Feet of the Master," by George S. Arundale. (Theosophical Publishing House, Adyar, Madras. Price Rs. 2.)

Probably all the readers of this magazine are familiar with the little volume *At the Feet of the Master*, but if there should be any who are not, we may say at the outset that the book on which Mr. Arundale has based his "thoughts" consists of the teachings given by a Master to a young disciple in preparation for Initiation. The teachings are in the simplest language, but the principles that they embody and inculcate are of the highest. This book has sold by thousands, and has exercised an enormous influence on many of its readers, marking in not a few cases a turning-point in their lives. It has made a very especial appeal to Mr. Arundale, for he says in his preface :

For myself, I can truly say that *At the Feet of the Master* is my constant companion, guide, and mentor. Ever by my side is the little copy given me by my young teacher. That which he heard, I am trying to understand, and I find in the priceless words in which the teaching is clothed all that, indeed far, far more than, I need for discipline and training. *At the Feet of the Master* has an appropriate message for every human being who at all strives to lead an unselfish life.

Holding such a view, it is only natural that Mr. Arundale should desire to share his studies of, and meditations on, *At the Feet of the Master* with others, and that the "Correspondence Studies," written on behalf of members of the Order of the Servants of the Star, should have taken unto themselves book form.

We are first told how the teachings were given and where they were given; this is followed by a brief explanation of what Initiation means. Then comes a detailed examination of the teachings themselves, and very many and valuable suggestions are offered to show how they may be applied to our daily life. Mr. Arundale's book will be found a great help to the students of the original volume, for one cannot read his words without being impressed with his intense earnestness, and the conviction that he is giving forth something of the real inner meaning of the teachings. Those who have not yet read *At the Feet of the Master*, but who take up these "thoughts," will not rest until they obtain a copy of it. They could not do Mr. Arundale greater service. He would have all go, as he has done, to the fountain head for their inspiration.

T. L. C.

Man's Unconscious Conflict, a Popular Exposition of Psychoanalysis, by Wilfred Lay, Ph.D. (Kegan Paul, Trench, Trubner & Co., Ltd., London. Price 7s. 6d.)

No keen student of human nature, whether from the standpoint of Theosophy or any other, can very well help finishing this book once it has been seriously taken up. Hitherto the interest in psychoanalysis has been considerably damped by the unconventional, and often unconvincing because exaggerated, forms in which this method has been presented in the works of Freud and Jung, with the result that it has not yet received the attention it deserves, at least from Theosophists. But Mr. Lay seems to have succeeded in winnowing the chaff from the expositions of these two pioneers and preserving the grain, which he serves up as a distinctly appetising and nourishing dish.

Of course if any Theosophical readers open the book expecting to find a repetition of all their pet ideas regarding the superphysical constituents of man, they will be sadly disappointed, for no attempt is made to deal with any problems but those concerning physical life, health and sanity. It is true, for instance, that dreams enter largely into the calculations of this school; but only so far as they afford clues to the difficulties of physical life and, naturally, only as they are remembered in waking consciousness; the possibility of any activity apart from the physical body is not even considered. All the same, the observation and classification of the brain consciousness is so acute and thorough, that the workings of the subtler vehicles of consciousness, as the Theosophist has learnt to distinguish them, are almost laid bare before our eyes by their tell-tale reflections in the physical brain.

Undoubtedly much of the antagonism evoked by this school of thought has been due to the almost ludicrous prominence given to the sex attraction in their reasoning. As often happens, the recognition of a hitherto neglected factor in a problem has caused it to be seized on and made to account for everything. Certainly Jung's conception is less crude than Freud's, in that he goes behind this particular specialisation of desire to what he regards as a primal impulse; but then he calls it *libido*, a word which still tends to accentuate the sexual aspect of his theory of the Unconscious.

So far, however, he is quite justified as a physiologist in drawing his own conclusions as to the mental reactions traceable to various physical functions; but when he exalts this limited and somewhat inverted view of life into an interpretation of mythology and even religious symbolism, one wishes he had been content to follow up his

contributions to physiological psychology instead of straying into the deserted by-paths of phallicism.

Now the book before us, while refusing to whitewash these heroic investigators as a concession to indignant sentimentality, gives the essential features of psychoanalysis and dispenses with its more fantastic accretions. The "Unconscious" is assumed to be the storehouse of an almost unlimited fund of instinctive energy, the sum total of the racial will to live, love and act. This energy demands an outlet, but its archaic forms of expression require to be continually modified to suit the progressive needs of the evolving social organism, and hence it is constantly in conflict with the conscious mind, which tends to refuse or "censor" promptings contrary to social custom and to relegate painful memories to the unforgetting Unconscious. How this hidden and bewildering part of our make-up can be explored by means of the apparently trivial indications afforded by mental peculiarities, and turned to useful ends by the faculty of "directed thinking," must be studied in detail in order to be followed with any prospect of success. But we are confident that the attempt will in most cases prove well worth the effort; while the Theosophical student should find little difficulty, and an absorbing interest, in linking up this new chainwork of facts with his accustomed landmarks of *kāma*, the elemental kingdoms, and the unification of *manas*. In any case the subject has assumed such practical importance in the investigation of the powers latent in man and how they may be turned from destructive to constructive channels, that no one wishing to keep up with the times can afford to ignore it. Whatever else may be said of it, one principle has been clearly established, namely, that much physical suffering is directly caused by false impressions, and that such suffering can be permanently removed by correcting those impressions—a principle laid down by the Buddha many centuries ago.

W. D. S. B.

The Palace of the King, by Isabelle M. Pagan. (The Theosophical Book Shop, Edinburgh. Price 1s. 6d.)

Astrology is generally regarded as a difficult subject, suited only to the wise and learned. It even seems as if some special qualifications or abilities were necessary to the understanding of it, for many books which profess to be elementary are utterly unintelligible to the ordinary reader. Consequently one looks at a book which professes

to introduce Astrology to children as something quite out of the ordinary. It is difficult to say just what children will make of the book, but at any rate Miss Pagan has succeeded in making the subject-matter of it absolutely clear to at least one person to whom Astrology has been heretofore utterly unintelligible.

Leaving aside the detail of the rhyming verse, which some people will find irritating, the style of the book is easy and straightforward. Perhaps the most delightful part is the interpretation of the fairy-tale of the sleeping Beauty as an allegory of reincarnation. The interpretation of the Three Bears is neither clear nor convincing, but the description of Mother Earth nursing her child Humanity in the centre of the universe is a very beautiful one. Part I deals with the drawing of the map and the names and classification of the Zodiacal signs, Part II with the planets and their significance in their own houses, under the disguise of personages in the various rooms of the King's Palace. Thus the Moon, in the House of the Crab, is the foster-mother in the Nursery :

My nurslings dear are all my joy
Each tiny baby girl or boy
That in my careful arms is laid
I look upon as man or maid
That is to be

Vulcan, in the House of the Virgin, is the steward in the Kitchen :

Let those who answer duty's call
To active work through skill of hand
Give heed ! Their tasks I understand
And forward in all helpful ways.

To listless dreamers who would shirk,
I say *No slacking ! Get to work*
In service is true freedom found

And lastly, Neptune, in the House of the Fish, is the Saviour in the Chapel, calling for devotion and service.

Perhaps criticism is unbecoming in one who has so much to learn on the subject, but surely there is some mistake in identifying Brahmā with the Wisdom aspect of the Trinity, and placing Shiva "third in all the Trinities".

E. M. A.

The Moral Philosophy of Free Thought, by T. C. Morgan, Kt. (C. W. Daniel, London. Price 5s.)

This work forms a valuable corrective to vague thinking, and admirably presents a comprehensive view of Moral Science, as applied to and proceeding from the observation of human phenomena. To some extent the word science seems more suited than philosophy, for the attitude taken up is truly that of the modern scientist, in presuming physical forces to be the causes of all observable facts; but after all this only limits, perhaps usefully, the scope of the enquiry. Theosophists cannot but disagree with such statements as that mind is the servant of the body, having developed out of the instinct of self-preservation; and that a man's moral development depends entirely on the reaction between external circumstances and his own temperament, descended to him by some law of physical heredity, capricious or imperfectly understood in its working. But grant "temperament" a worthier origin, and we need not disagree. To trace the phenomena of mind to "physical necessity" seems rather like clinging to the geocentric as against the heliocentric theory of the universe, and can only be made to square with facts by the presence of the incalculable element Natural Organisation, or temperament, for which a physical origin is assumed.

Free will is denied, as incompatible with observed facts, and even undesirable, as tending to "derange the machinery"; experience could be no guide in human affairs if the individual were able to react arbitrarily to circumstances. This is certainly true of the majority, but do not the great things happen when, as Emerson says, "God lets loose a thinker on Earth"?

The moral development of races is sketched in a most interesting manner, the chief factors being knowledge and property. The former came to each race as a legacy from another of older civilisation, as to Greece from Egypt, to Egypt from India; the latter led to laws for its protection, and the gradual elaboration of a social contract. From pleasure and pain comes the first distinction between good and evil; right and wrong get recognised as obedience or resistance to some outside authority; and lastly comes a sense of abstract right and wrong as apart from both these, and more to be measured by utility or injury to the community at large.

Governments possess the "right to punish," punishment being well defined as "an exertion of physical force directed to increase the sum of human happiness". Free forms of Government are shown to serve moral development best, and conditions in England to have been specially favourable in that respect, though many social evils there

add discipline and skill in manœuvring to the solid strength of their resolute and stalwart manhood.

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A new National Society has just been chartered, that of Denmark and Iceland, separating itself from Scandinavia, with the approval of the General Secretary of that Section. When the European Section broke up into its constituent countries, as each country felt strong enough to stand on its own feet, Sweden, Norway, Denmark and Finland joined together to form the Scandinavian Section. Finland was the first of the four countries to separate itself off into a National Society. Norway, after a time, became autonomous, following its political independence. Now Denmark feels strong enough to form a National Society, leaving Sweden by itself, and we presume that it will drop the epithet Scandinavian, and call itself the Theosophical Society in Sweden. It is convenient to follow linguistic divisions in a democratic Society like our own : even where there is a common language, racial differences and geographical position have led to the establishment of National Societies. The Dominion of Canada is still part of the Theosophical Society in America, but I should not feel surprised at the receipt, at any time, of an application for a charter for the Theosophical Society in Canada. England and Scotland have their respective National Societies, and have grown all the stronger by the recognition of the principle of Nationality.

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“Diversity in Unity” is the true evolutionary motto, for in the full development of diversity is the very object of the evolution of Humanity in Races and Nations—as in sexes, we may add—subservied. “From the homogeneous to the heterogeneous” is one of the scientific definitions of Evolution, and thus will the full chord of World-Perfection be ultimately struck. The Roman Catholic Church and Islām are both

exemplifications of the ideal of Diversity in Unity, for both overleap the barriers of Nations. uniting various Nationalities in the identity of religious belief; hence both are mighty forces, and each is sometimes felt as a menace by men of narrower mind, who realise the super-national synthesis of these mighty Faiths. The Theosophical Society strikes a yet higher note, by overleaping the barriers of Religions as well as those of Nations, thus constituting a world-wide Human Synthesis. As Roman Catholicism and Islām do not weaken any Nation, but allow each Nation to develop to the full its own specialities as a contribution to Humanity, making a more complex, more rich, and more varied harmony within the Religious Unity—English, Irish, French, German, Austrian, Italian, Spanish, with traces of other Nations in the one case; and in the other, Turkish, Egyptian, Arabian, Persian, Afghan, Indian, and others—so in the Theosophical Society every Religion develops to its fullest possibilities, and adds its special contribution to the Human Unity, which strikes the full chord of all that temporary diversities have wrought out in wondrous wealth of tones and overtones, until, when our globe's cycle is over, God shall see reflected from it that fragment of His infinite perfections which was given to it as a seed at its beginning, to work out in its evolutionary course to the Perfect Flower. Only by such Diversity in Unity can the finite mirror a fragment of the Infinite.

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Mr. J. C. MacCartie writes to us of the death of his eldest son, bearing the same name as his father, a member of the Theosophical Society, of the Order of the Star, and of the Round Table. He enlisted in October, 1915, when only twenty years of age, and went to the front in 1916. He fought at Ypres, Armentières, Ploegsteert, Beziars, Bullecourt and other places all along the Western Front, and was wounded several times by shell explosions, machine-guns and shrapnel,

seeming to bear a charmed life, but ultimately succumbed in hospital from the effects of repeated gassings. He went into the Great War from a pure sense of duty, disliking the military life, and his father speaks of him as "always making light of his trials and sufferings, lest he should depress us". His cousin, a lad of twenty, was killed at Armentières in 1915. The gallant young Theosophist will probably return to earth swiftly, to help in the building of the New Civilisation. Such young men, acting from a high sense of duty, without hatred, who have perfected their sacrifice by death, make a great leap forward in evolution, and win the right to return as Builders of the New Order.



I wish that all General Secretaries would make a list of all the members of the Theosophical Society of their respective countries who have made the Great Sacrifice, and would send on the lists to me.



The most astounding thing that we have ever read in the way of hypocrisy—the homage that vice pays to virtue—is the claim of the German Emperor, the nearest approach to "Anti-Christ" that the modern world has seen, that the German world-view is the upholding of "Right, Freedom, Honour and Morality" as against the Anglo-Saxon world-view of the "idolatry of Mammon". The audacity of the claim takes away one's breath. "Right" is upheld by the Power that tore into scraps of paper the treaty affirming Belgian neutrality; "Freedom" by the Power that makes Frenchmen and Belgians, living in the occupied territory, labour under the lash to create fortifications against their countrymen; "Honour" by the Power that corrupts with its gold its neighbouring countries, bribing their citizens to foulest treachery; "Morality" by the Power that torpedoes hospital-ships and passenger steamers, that bombards hospitals filled with the wounded, their

doctors and nurses, and that carries away virgin girls from occupied lands to be ravished by its soldiers. God save the world from such an upholder of Right, Freedom, Honour and Morality. As to Anglo-Saxon idolatry of Mammon, the taunt might have had some sting before the War for Britain and America. But who can say that both countries have not purged themselves of this idolatry by pouring out the blood of their best and bravest men and their enormous treasures to ransom the world from the German menace of Might, Tyranny, Dishonour and Crime? America can gain nothing material from this War: Britain certainly did not enter it for gains in either land or money. The taunt is pointless. As to France and Italy, which, with Ireland, are the Idealists of Europe, none has ever accused them of idolising Mammon.

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I am much astonished and grieved to find that my words on the French Revolution on p. 592 of our March issue have given pain to some of my French friends. I certainly had no idea of depreciating Revolutionary France. The "horrors" alluded to were—as I have often pointed out—the results of a maddened proletariat, maddened by starvation, the profligacy of the feudal nobility, crushing taxation and infinite wretchedness. I did not say, as one friend writes, that the *Marseillaise* was the song of the *noyades*. It was the song of the glorious revolutionary armies of France. The allusion to the Swiss Guards was caused by the fact that the Marseillais who marched into Paris singing it, arrived just before the attack on them and took part in it. But in any case, no depreciation of the great work of the Revolution was intended, and I am only sorry that my words were read in that sense. My French friends should know my lifelong love for France.

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Here, in India, we are living in the condition of tension which results from keen expectancy. We are waiting for the

promised Reforms, as hammered out by H. E. the Viceroy and the Rt. Hon. the Secretary of State for India. The papers are full of rumours, of contradictory statements, all on "high authority". The atmosphere has been rendered more electric than ever by the partiality shown in the issue of passports, allowing well known enemies of Home Rule to go to England, while turning back Home Rulers, so that India's case will be heard with witnesses on one side only, instead of being given an impartial audience. Still more electricity has been contributed by the Governor of Bombay, who invited Mr. Tilak and his friends to a War Conference, assuring them of free discussion by a letter from his Private Secretary, then, in his opening speech, making an attack on them, and silencing them when they sought to explain their position.

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Mr. Montagu's simulated wrath with Dr. Subramania Iyer—I say simulated, because he knew the whole thing six months ago, and cannot have been at boiling point ever since—has exasperated the people of India, who revere Dr. Iyer as a saint and are proud of his career, of his brilliant intellect and dauntless courage. Altogether, the cockle-shell boat of Reforms is likely to be tossed about on a somewhat angry sea.

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The point raised—of the right of a subject Nation to plead its cause before a Nation friendly to itself and to the ruling race—is one of great interest, quite apart from the special case of India's appeal to the President of the United States. Nations in revolt have appealed for armed help to other peoples, and many "Foreign Legions" have played their part in the liberation of a country in which revolution had broken out. The case of the treatment of political prisoners by Russia, in the days of the Tsardom, was to some extent laid before America, but I do not remember if any definite action took place. Gladstone thundered over the

Armenian massacres, and emissaries from Armenia visited England, but I do not think that any official action was taken, though money was collected and sent out.

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Ireland, however, with so many of her sons and daughters growing up in the United States, has had close contact with America, which has been the great collecting area for Irish patriots, whether Parliamentarians or Fenians, during the long years of her desperate struggle for freedom. It is frankly admitted that the British Government has lent a courteous ear to the advice of President Wilson where Ireland is concerned, and that he insists that the principles which alone can make the world a fit place to live in, for the vindication of which America entered the War, shall not be denied by Britain in her relations with the Emerald Isle. The Allies in Europe depend on the United States for victory in the War; hence President Wilson's advice cannot be lightly rejected.

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It is this which causes the furious anger against Dr. Subramania Iyer's appeal, backed up as it has been by a vigorous newspaper campaign, and also by the direct personal appeals of Mr. and Mrs. Hotchner to the best known people in the political and social worlds of the States. Roosevelt, Taft, House, Bryan, and other men of similar standing have lent them a ready hearing, and thus India's plea has spread far and wide. It is the knowledge of this which has angered anti-Indian politicians, and the measure of this anger is the measure of our success.

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This appeal is the harbinger of many, which in the future will be made to the International Conscience of Mankind, and will take the place of revolts, revolutions, and wars. The International High Court of Appeal will be the Court of Justice of Humanity, to which the oppressed will turn in future

generations, and, in these early days, President Wilson stands as the embodied Conscience of the Race, the Judge of the quarrels between Nations. It is natural that persons belonging to Sovereign Nations, who have hitherto brooked no interference from outside with their internal affairs, should eye askance the new method. But among the lessons of the War surely this is one—that henceforth physical force shall not decide questions of Right between Nation and Nation.

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Germany stands for embattled Might, claiming that physical power is the supreme arbiter in human affairs. The Allied Nations are battling against that barbarous doctrine, and proclaim Right as the banner under which they are determined to fight, to conquer or to die. International Justice is to rule even in the relations of the proudest peoples, and India appeals to that Justice in Dr. Subramania Iyer's letter to President Wilson. It is the herald of the New Order, for which the world is battling, the Ideal of the Rights of Nations, as the Thirteen Colonies battled for the Rights of Man. There is something peculiarly appropriate in the coincidence that the Colonies which fought Britain for their own freedom in the eighteenth century, should, as the Great American Republic in the twentieth century, reason with her for the freedom of Nations, the freedom of Ireland and of India. We, who believe in the Supreme KING, who rules over the Nations of the world and the evolution of mankind, need not let our hearts be troubled or afraid, for Right will triumph over Might, and the end will prove that the power of Spirit is greater than the power of the flesh.



NATIONAL EDUCATION

By G. S. ARUNDALE, M.A., LL.B.

READERS of THE THEOSOPHIST are probably aware of the fact that a Society has been established for the Promotion of National Education in India, for one of the leading promoters of the movement is the President of the Theosophical Society herself. But they may or may not be cognisant of the conditions under which the Indian child receives such so-called education as is vouchsafed to him or her under the present Governmental Dispensation. Probably they assume that education is as National in India as it is elsewhere—education of the people by the people for the people. That there may be defects in the National system goes without saying; but it may be wondered why a Society has to be established to promote that which presumably exists already.

Now the fact is that India has no National education at all. The educational system obtaining in India is foreign in

origin, foreign in control, foreign in spirit, and foreign in aim and objective. It came over from England in the early years of the nineteenth century, and is less up-to-date than any other system in the civilised world. Foreigners control it, for, though the member of the Viceroy's Council in charge of Education is an Indian, he can do practically nothing. Every Director of Public Instruction throughout the country is a European. All the higher posts—both teaching and administrative—are in the hands of Europeans. The Inspectorate, in the higher branches, is largely composed of Europeans. It is a Conference of Europeans that lays down *Indian* Educational policy. The Mother-tongue is exploited by English in almost every class. The interests of Britain, especially those of Lancashire, have combined to make industrial, commercial, technical and agricultural education almost a farce. The policy of the Government is to observe a so-called religious "neutrality," which is seen in the fostering care bestowed on missionary institutions and in the maintenance of an official Christian Church Establishment out of Indian funds. Patriotism is everywhere discouraged, and sycophancy insisted on through innumerable devices. Self-Respect and Self-Reliance are as little wanted in India as they are deemed essential qualities everywhere else. India spends less on education than any other country in the world. Practical education is unnecessary for a country which is mainly intended to produce raw materials for foreign machinery. Among 300,000,000 people there are hardly as many Agricultural Colleges as can be counted on the two hands. Commercial and Technological Colleges are conspicuous by their rarity. The education of Indian girls may be said to be non-existent—not one girl in a thousand receives any education at all.

For these and for innumerable other reasons—the neglect of Indian music, Indian art, Indian medicine, Indian physical culture—the Society for the Promotion of National Education

has come into existence, bringing with it a National University—later to be split up into a number of National Universities, each serving a unilingual area, with the prospect of many more as the spirit of Nationalism spreads. The greatest men and women in India direct this National movement in Education. Sir Rabindranath Tagore, Poet Laureate of India, a genius of world fame, is Chancellor of the University. Mrs. Sarojini Naidu, almost equally well known throughout the world, is a member of the University Senate as well as of the Governing Body of the Society. Other great names are those of Mr. B. G. Tilak—called throughout India “Lokamanya” Tilak, Tilak “Beloved of the people”—Sir S. Subramania Iyer, late Chief Justice of the High Court of Madras, Sir Rash Behari Ghose, the greatest lawyer in Bengal and President of the Society, the Hon. Mr. M. A. Jinnah, of H. E. the Viceroy’s Legislative Council, and the Hon. the Raja of Mahmudabad, the two latter being the leaders of Muhammadan life and thought in India. Mrs. Annie Besant is the Chairman of the Executive Committee. I do not want to weary my readers with names, but I hope it is clear that the whole of the country—without distinction of creed or sex or race—is at one in its demand for *National* as opposed to *Foreign* education.

The new movement does not seek to oppose the Government, but rather to set up its own educational activity on an independent basis. Convinced that the existing system is utterly wrong, convinced that no tinkering at the superstructure will substitute good foundations for rotten foundations, the Society for the Promotion of National Education seeks its goal by providing young India with educational institutions in which as many of the elements that go to make up National Education may be present as resources and teaching capacity permit. Leaving almost entirely alone the purely literary side of education—there is far too much of it, with its perpetual cram and soul-quenching home-work—the Society wisely confines its activities

almost entirely to agricultural, commercial and industrial education ; encouraging, however, the spread of elementary education, especially in the villages, since this vital feature of all true education is inexplicably neglected by the Government. In connection with the latter work, efforts will also be made to provide for the training of teachers—a degree in teaching having been instituted; but the main objective in this direction will be the training of teachers for rural elementary schools, so that the present lack of teachers may gradually cease to be an excuse for leaving innumerable villages unprovided with any kind of education whatever. It is hoped to open a Training College in Madras for the above purposes, if funds are forthcoming. A Commercial College has already been brought into existence, while an Agricultural College will be established almost immediately. A Technological College is under consideration, and if the preliminary sum of Rs. 10,000 (£700) be provided, the Society will probably be able to start it. All these activities are in Madras, because the Madras public has subscribed more liberally to the funds of the Society than the people of any other part of India. But similar institutions should be established throughout the country as soon as the rest of India realises the importance of following the lead of the Presidency of Madras. Sindh, I must hasten to state, is doing remarkably well, for several National schools are in contemplation, while a National College is already in working order. Bengal, too, has in the past been a great pioneer in National Education, but of late she has fallen behind ; partly, no doubt, because of her political troubles, but also because the wave of popular enthusiasm, upon the crest of which in 1905 came National Education, has not been sustained, although she can boast of some of the greatest living teachers as her sons—Sir Rabindranath Tagore, Dr. P. C. Roy and Sir J. C. Bose.

The supreme importance of the mental and medical care of school children having been entirely neglected by the

various Governments in India, the Society for the Promotion of National Education is about to establish two clinics, both for treatment and for scientific investigation into the conditions of Indian childhood. Such an investigation has never before taken place, and we are as utterly in the dark in 1918 as to the special features of Indian childhood as people were in Europe twenty years ago or so, when first began the movement for the scientific study of childhood. The Indian Pestalozzi, the Indian Froebel, the Indian Montessori, have yet to come; and since the Government of India remains indifferent to modern tendencies in Education and their application to India, it behoves lovers of India to do all in their power to remedy the situation, until a Home Rule Government does justice to the Indian child.

Leaving aside the types of education needed, the kind of education to be given in National institutions has engaged the very serious attention of the Society's educational experts. The facts that in seventeen years there has only been an increase of 9,000 candidates for the Matriculation examinations of the Indian Universities, that 90 per cent of children in Indian schools—there are about 7,020,000 in school altogether, out of a population of over 300,000,000—never go beyond the lower primary stage, that the graduate is often called "the cheapest commodity in the market," show that there is something radically wrong with the existing system, for all who have any first-hand acquaintance with Indian youth are deeply impressed by their eager desire to learn. Poverty, coupled with comparatively high fees, has, of course, something to do with the tragedy of Indian education. But the truth is that the existing system is working *against* the National spirit, and, save for the purpose of entering Government service or a learned profession, it is not worth while to go to school. Most Indian merchants do not as a rule care to send their children to school, partly because nothing useful is learned therein, and partly because the average school is a lethal chamber, if

not an agent of crueller destructive capacity, for Indian traditions and the Indian outlook. Even the Boy Scout Movement was forbidden to Indian youths, until the action of a few Indians, headed by Mrs. Besant, by establishing the Indian Boy Scouts Association, forced the Government of Madras to start a rival movement lest our influence grow too pronounced, and, perhaps, out of very shame! Even now Sir Robert Baden-Powell, un-scout-like, refuses the right to "native" boys to become scouts, so I do not know how the Madras Government is going to manage its new venture.

The Society, therefore, recognising that there was little or nothing to go by in the farcical apology for education imposed upon India by foreign influences, determined to free itself from tradition and orthodoxy and to try to give to Indian youth the kind of education best suited to individual and National needs. Having regard to Indian conditions, it was decided that religious instruction, with, of course, the conscience-clause loophole, must form the basis of National Education in India. Hence religious education is a compulsory subject of instruction in National Education, though it is not a subject of examination. Graded courses have been drawn up, so far as regards Hindūism, for the lowest classes and right through to the highest classes in the college department. Of equal importance is physical culture. Physical culture—both theoretical and practical—is also, therefore, compulsory, and, in addition, forms a subject of examination. Under the heading "theoretical" are taught elementary physiology, hygiene, the care of the body, etc.; while under "practical" come games, physical exercises, first aid, etc. And candidates at examinations must satisfy the examiners under both headings. Thirdly, citizenship being obviously the objective of education, "Indian Citizenship" is another compulsory subject, with both a theoretical and a practical side. Physical culture and Indian Citizenship are carefully adapted to the varying capacities of the pupils in

the different classes, but from the very beginning the child is made to understand that he or she is a citizen of the Motherland, has the right to be proud of such citizenship, and has duties to perform as a citizen of India. The duties may be few and small, or many and important. But citizenship begins at birth, and must be recognised from its duty aspect as soon as duties begin to take their place side by side with rights.

Upon these three great foundations of National Education are built the superstructure with all its ramifications. Vocational activity, observation and nature study, music, singing, drawing, painting, geography, history, mathematics, the sciences, languages, the industries—all are expressions of trained citizenship through a healthy body and guided by a reverent will. Examinations—at least the more formal—are put off as long as possible, and when they become inevitable—as, for example, at the ages of 14 and 16, when many young citizens have to be content with such training as they have already received, or at the age of 17, for admission to the college, or at 20, for graduation—the Society follows the plan recommended by Lord Haldane's Commission in respect of the University of London, and makes its examinations real tests of knowledge and capacity—not depending alone upon the actual examination itself or upon foreign examiners, but upon the work done up to the examination itself and upon the joint decision of external and internal examiners, the latter being required to see that the candidate's normal capacity is taken into consideration, and not its distortion as caused by the strain and anxiety of the conditions surrounding the ordinary examination. India's system of examinations is disgraceful in its cruelty, and the Senate House, where many of the examinations take place, is popularly known as the slaughter-house.

With regard to Indian Citizenship, I may add that the special importance of this subject is due to the fact that the

Indian is practically a stranger in his own land, under the results of the existing system of education. In free countries, the child grows naturally into citizenship. His citizenship is recognised and provided for from the very outset. But in India the object of education is to produce Government servants, and Government servants alone. Even the Agricultural and Industrial Colleges are mainly intended to send men into Government departments, not to train owners of land or of business to manage their own affairs.

For this reason, indeed, the half-a-dozen Agricultural Colleges in India, especially the College at Coimbatore (S. India), are a failure ; and the one or two commercial institutions are all theory and no practice. The Indian is not wanted for citizenship but for servile obedience, and he is educated accordingly. Hence the Society for the Promotion of National Education lays the greatest stress on the subject of "Indian Citizenship". From the standpoint of theory, the course is intended to acquaint the pupil with the principles of citizenship, what citizenship means, what are its rights and duties, types of citizenship, the privilege of Indian citizenship, the history of citizenship in India, the services India specially asks from her citizens at the present time, the obligations and advantages of citizenship of the British Empire, the future of citizenship. From the standpoint of practice, the course involves active social service on the part of every student according to his or her powers and age. Both theory and practice are graded so as to suit different ages and differing temperaments. But the underlying principle is that citizenship begins from birth, and that the school and the college are training-grounds for citizenship—the young citizen being gradually educated to the responsibilities of full citizenship by fulfilling appropriate duties to his surroundings while in school and college.

I have no space to go more elaborately into the Society's methods. Mrs. Besant has issued a pamphlet entitled *Principles*

of Education, which has been approved by the Society, and which gives the general scheme on which the Society is working. Detailed courses are at present being worked out—by the various Faculties of the National University for the Colleges, and by the Central School Board for Schools. These will be published in due course for criticism and will be worked experimentally during the coming year.

It is obvious, from the success so far achieved, that National Education has at last come to stay, and since the Society specially aims at filling the innumerable gaps left by the official system, there will, we are assured, be no difficulty in providing careers for successful students. Agriculture, commerce, industry, teaching—all clamour for trained workers, and since the existing system cannot or will not supply them, there can be little doubt that Nationally trained students will be most welcome. Again, the education of girls is for the most part in the hands of missionaries. Profound dissatisfaction exists with missionary methods and missionary objectives. In mission institutions the girls are definitely de-nationalised. But, for want of organisation, missionary influence has been allowed to dominate Indian education for over a century. The Society for the Promotion of National Education is establishing National Girls' Schools everywhere, and the response is enthusiastic.

Prospects, therefore, are bright; and, though for want of funds much cannot be done while the War lasts, a new spirit can at least be infused into education. A beginning can be made to give back to India control over the education of her sons and daughters, and to make such education Indian in spirit and in purpose. And when the War is over, and Home Rule comes, the existing system will automatically die, and India will be able to give her youth the education the youth of all free countries have been receiving as a matter of course.

THE WORLD IN A.D. 2100

By W. WYBERGH

IN the midst of the terrible events of war our attention is naturally fastened upon the appalling destruction of human life that is going on. So far has this destruction proceeded that we are absorbed by the problem of a reserve of manpower to carry on the struggle, while those who look ahead are already concerning themselves with the future repairing of the damage, and the virtual repopulation of some countries such as Serbia and Armenia. But it is well, nevertheless, to bear in mind that the perennial and permanent question that faces mankind is not that of providing the population but of ensuring to it food, shelter, breathing-space, and congenial occupation and surroundings.

For many years past, our boasted civilisation has been forced to admit that there are millions of people in its midst who are unprovided with these primary essentials, but it has also been pointed out with great force and truth that under normal conditions of so-called "peace" it has not been the case that an insufficient quantity of food and necessities has been produced to go round, but that our social organisation is at fault, in that we have failed to ensure the proper distribution of these things. For, under present conditions of population, natural resources, and scientific knowledge, it is in fact possible to produce all and more than all that everybody needs, without even working very hard. For instance, some years ago, a prominent Austrian economist, whose name has escaped my

memory, after careful and detailed investigation demonstrated that if everyone in that country worked for something less than four hours a day on intelligent and useful lines, it would suffice to produce not merely the bare necessities but luxuries also for the whole population! Now it is probable that all countries are not so favourably situated, but still it is true, taking the world as a whole, that with reasonably good organisation sufficient can easily be produced to satisfy every need of every one of its inhabitants, and that there is even an ample margin.

But will it always be so? And if not, how long will present conditions last?

One of the things that seems to me to point most cogently to the fact that we are near the end of the age is the obvious and rapid filling up of the world, and the still more rapid increase in the demands made upon our natural resources. In many respects, notably in our rapid exploitation of minerals, and our reckless and wholesale exhaustion of the virgin wheat and timber lands of the new world, we are using up supplies that have been accumulating for ages. Vast changes have taken place within the lifetime of even middle-aged men: "progress" no doubt they are, but progress towards what? I think of the map of Africa as I knew it when, as a schoolboy forty years ago, I began to study geography and to be keenly interested in exploration. In those days it consisted chiefly of romance and blank spaces; to-day, with the exception of some three hundred miles, the journey from Cape Town to Cairo can be made by rail or steamship. I think of Canada, Siberia, the United States, and their huge tracts of unknown, uninhabited wilderness, now the granaries of the world. And often, when thinking of this older world, fresh and virgin, of the wagon track winding its way into the far interior, of the long tramp, or the good horse between my knees, of the bed in the desert under the stars, I have thought

also of London or Liverpool, of the office, the tube and the motor-car; and have thanked God that I am privileged to live in the comparatively unspoiled world of to-day, instead of in what threatens to be the machine-ridden monstrosity of a couple of hundred years hence, in the day when every path has been trodden, every peak climbed, every waterfall harnessed, and when every savage wears trousers and votes in the Municipal elections. It will be a dull world, if it is no worse. None the less—perhaps because I am a natural optimist—I have at the same time believed this feeling to be an illusion, and that in spite of appearances the generations to come, and I myself when I return, will find freedom and breathing-space in ways, different it may be, but equivalent to our own. It **may** be that we shall be less dependent upon our physical surroundings and that new worlds will open to our inner consciousness a door of escape from mechanism, a field for the imagination and for the spirit of discovery and adventure. For after all we live in an infinite universe.

But indeed the world threatens to be something a good deal worse than dull, if scientific calculations are to be believed. A remarkable article by Mr H. G. Hutchinson, entitled "World-Congestion and the Real Armageddon," appeared in *The Quarterly Review* for October, 1917, in which he reviews a number of the most recent statistical publications bearing on the subject. Of course it is not a new one, and the name of Malthus, if not his writings, will be familiar to all; but still it is interesting to have the matter brought up to date, and to consider the possibilities in the light of such information as is available to those who accept Theosophical teachings.

The most reliable calculations of the present population of the world agree in an estimate of a little over 1,600 millions. The exact figure, taking the Mongolian races at 400 millions, is given at 1,623 millions, but there is a considerable element of uncertainty in the estimation both of the actual

population of China and of its rate of increase. It may be noted in this connection that Mrs. Besant some years ago, in arguing the case for reincarnation, referred to our ignorance concerning the increase or otherwise of population in China, and suggested that the world's population may not really be increasing as a whole. Similar doubts may arise in the minds of some people when they consider the widespread phenomenon of the dying out of aboriginal populations before the advance of modern civilised races, whether by war, pestilence, or simple infertility. But in reality the local diminutions of already decadent races, considered statistically, are of very small importance, for even prior to their contact with white men, their numbers in any case were always relatively very small. Moreover it must not be forgotten that, as an offset against this, the uncivilised, aboriginal tribes in some parts of the world, notably in Africa, are rapidly increasing since the suppression of slave raiding and inter-tribal war. The most that can be said with confidence is that, taken as a whole, the more primitive races are not increasing at the same rate as the more advanced. With regard to the Chinese themselves, certainly one of the most numerous races on earth, the discrepancies between the various estimates and the probable margin of error are not so great as to nullify the general conclusions arrived at as to the rapid increase in the world's population as a whole. The question of the rate of increase is naturally a more difficult one, especially in the case of China. There are two independent ways of arriving at it, *viz.*, by means of the birth- and death-rates, and by calculations of the actual density of the population per square mile in various countries from time to time. By the former method Mr. Longstaff arrives at the conclusion that the population of Western Europe, without including Russia or the Balkans, will by A.D. 1990 total 455 millions. Dr. Newsholme again foresees the doubling of the population of Prussia in 49·2 years, of

England in 59·1 years, Italy in 65·7 years, Austria in 74·1 years, and France, where the birth-rate has for many years been exceptionally low, in five hundred and ninety-one years. The figures for Russia, where the birth-rate is exceptionally high, are not given. These figures are regarded as indicating the probability of a world population of 6,492 millions in two hundred years' time, on the assumption of a present population of 1,623 millions.

It will be observed that this probability is based upon an assumption of two doublings taking place, each requiring one hundred years. This is considerably slower than the average actual rate of increase according to the above figures, and therefore it is probable that it includes an allowance for a much slower rate in the case of less fertile races, and possibly also for the tendency to a diminishing birth-rate which is universal among the races of Europe. Judged again by density of population the calculation shows that between 1820 and 1890, *i.e.*, in seventy years, the density of population in Europe as a whole has increased from 54 to 90 per square mile, although millions of people have been supplied to America and other parts of the world and there has been practically no immigration into Europe. These figures certainly tend to confirm the estimates based on birth- and death-rates, and, putting all together, it certainly looks, as Mr. Hutchinson says, as if the world will be very much fuller, and probably congested, in a little less than two hundred years from now.

Of course these calculations are based upon the assumption that the rate of increase which has obtained for the past one hundred years or so will continue for the next two hundred years. It is an assumption, but there is nothing very extreme or unwarrantable about it. At the same time a glance at history shows that in any case it is not the normal and constant rate for humanity. For if, five thousand years ago, the human race consisted of a single pair, which of course is not the case, that

period would only imply 50 doublings, but these 50 doublings would have involved an almost unthinkably great figure, considering that only 32 doublings would result in a total more than five times as great as the whole present population of the earth. There is no need to discuss the result of taking as a basis, not five thousand years, but the immense age now assigned to the human race by geologists, let alone clairvoyant investigators.

The question then arises, if the present rate of increase is due to some temporary cause, what is that cause, and will it be operative for the next two hundred years? Mr. Hutchinson does not discuss the probable nature of this cause, but confines himself to considering some of the various agencies known to science which might tend to put an end to the increase. Thus, in reply to those who, under the influence of the "noble savage" idea, contend that civilisation is a condition that ultimately will reduce fertility, he quotes Darwin's opinion that the reproductive power of civilised races is greater than that of savages. Neither, according to Mr. Udney Yale (*Journal of the Royal Statistical Society*), does town life in itself check fertility. Again there are some who, regarding the enormous loss of life in the present war, think that this constitutes a decisive check upon the world's population. But however great may be the local effects, if the loss of life should amount to ten or even twenty millions, even this terrible slaughter cannot affect the main question when a population of 1,623 millions is concerned. Mr. Hutchinson does not refer to the economic argument that population automatically adjusts itself to the food supply, although this would probably be regarded by many materialists as the main factor governing both increase and decrease, and as the best argument against the possibility of any intolerable congestion. While it is of course true that scarcity of food must impose an ultimate limit upon population, it would be equally fallacious to regard it as any hindrance to congestion and over-population, as, on the other

hand, to regard plenty as the *cause* instead of merely the necessary *condition* of increase. Obviously such a check can only become operative when the actual and immediate shortage of food has already begun to affect physical health. It will never be sufficient to prevent congestion, for it only comes into effect when congestion is already acute. That uncertainty, and even actual hardship, do not act as an effective check, is shown by the fact that the lowest rate of increase is found among those classes who are best off and most free from the fear of want, while those who are living from hand to mouth, but above the actual starvation level, are precisely those who are increasing most rapidly. The slow increase of the French nation of late years, as well as many other examples, negative definitely the idea that either civilisation or plenty can be the *cause* of increase. Whatever that cause may be, it is evidently something more fundamental than economics, and at any rate there is no good reason to be found in the material world why the present rate of increase should not be maintained. So far, then, as can be perceived, there are no agencies visibly operative which can prevent the arrival, a little sooner or a little later, but in any case quite soon, of a crisis in human affairs compared with which the present war is as nothing.

For it is quite certain that the food supplies of the world are not increasing at the same rate as the population, while the space and the amenities of life dependent thereon are obviously a fixed quantity. While there is at present, apart from the actual disturbance caused by war, a sufficiency of both food and space, and the food supplies are capable of being greatly augmented, it is clear that a limit must at some time be reached. Scientific estimates of the maximum population which the earth is capable of supporting indicate about 6,000 millions, and long before that figure is reached the problem will have become tragically acute. It is pointed out that, unless human nature is changed, the battle will be to the

strong, and a crisis will be staved off as long as possible by a pitiful destruction of the less effective races, culminating in a struggle between the strongest nations, terrific and tragic beyond anything known in human history.

Now it is easier to ignore or to ridicule these conclusions than to controvert them, but as a matter of fact there is reason to believe that such considerations figure considerably in, if they do not indeed lie at the root of, the present world struggle. The good, easy-going, shortsighted people who constitute the bulk of the British nation, who take the world as they find it, and habitually act upon the assumption that things will always be very much the same as they are to-day, have always been unable to conceive what the Germans mean by their "place in the sun" or their "freedom of the seas". Have they not always had these things? And why should they *want* to see "*Deutschland uber alles*"? What, when all is said and done, is there to be gained by such an achievement? Why could they not have continued to be friends with the rest of the world, for surely there is room for all? It has often been pointed out that, if the recognised principles of civilisation are observed, war in reality leaves things very much the same as before. Under whatever government they may be, the losers are still there, still in possession of their lands and property, still manufacturing their goods, still holding their old ideals and preferences. Economists like Norman Angell and many different varieties of pacifists have been so impressed by these considerations that they have refused to believe in the possibility of war. But they forget that this is a true picture only as long as there is sufficient of everything to satisfy both the conqueror and the loser, and so long as civilised conventions are observed; and they forget that this may not always be the case. Mr. Hutchinson suggests that the farsighted, thoroughly materialistic and unscrupulous men who frame the German policy are perfectly aware of the

approaching world-congestion, and that their policy is deliberately intended to prepare for it. If that is so, it seems to me to afford some explanation of some of the most sinister and otherwise hardly explicable features of their conduct of the war. They are only anticipating what they believe to be inevitable in the not distant future. The policy of systematic depopulation and massacre, followed some years ago in S. W. Africa, and now in Serbia, Armenia, and to some extent in France and Belgium; the wholesale and literal enslavement of Russian and other conquered populations; the determination of German industrialists to become possessed of the iron and coal of Belgium and Lorraine; the insistence upon huge indemnities; the actual promises to German financiers of land and other forms of wealth in Australia, now the personal possession of Australian citizens—all these things, wholly contrary to the accepted principles of present-day civilisation, are but a foretaste of the measures that they contemplate when the real crisis arrives. They all have the appearance of the direct result of a belief in the reality of this crisis, which, as we have seen, is almost inevitable on the purely materialistic conception of the universe. In the light of this conception and this forecast, the policy of co-operation, of live and let live, inevitably disappears, an otherwise stupid and wanton imperialism becomes intelligible, and the one essential is seen to be the seizure of crude physical power, so that when the time comes it shall be theirs to say who shall live and who shall die.

I believe that all imperialism and lust of dominion, based upon materialism as it must be, is more or less influenced by this feeling of panic, even when it is not consciously derived from it. At the bottom of it all is fear—the fear of being crowded, which leads to the securing of space by trampling upon others, and its goal is that awful isolation which is the only hell. We are beginning to realise its true horror only because the Germans have been strong enough and consistent

enough to put into practice the theories upon which it rests. We may thus understand their otherwise totally irrational and false belief that they were being "hemmed in" and that they were obliged to declare war in self-defence. It is the panic-fear of madness, but, like the delusions of the madman, it is essentially and exceedingly rational—only based upon false premises.

For, after all, this monstrous and relentless destiny which seems to threaten the human race is but a nightmare. It depends for its terrors, partly upon a materialistic conception of man's origin, but partly also upon ignorance of the cyclic law of human evolution. So long as we believe that man is a body, generated and produced by the interaction of other material bodies, the riddle remains insoluble. We have seen that there is no apparent reason in physical nature why human bodies should not go on multiplying until the means of subsistence fail. But while the materialistic conception makes any solution impossible, the failure to recognise reincarnation as a fact leads to an almost equally blank *impasse*. Thus Dean Inge, by no means a materialist, in a recent article in *The Edinburgh Review*, foresees the same almost inevitable catastrophe. His solution, evidently arrived at doubtfully and with much hesitation, practically resolves itself into a limitation of the birth-rate by a general adoption of artificial means, as the less of two evils. Not that he directly advocates this, but it is obvious that the legitimate practice of forethought and self-restraint alone is likely to be met with only among the most advanced people, and unless at the same time artificial means are adopted by the less advanced, the only result must be the gradual swamping of the best elements without any diminution of the general increase. Thence to the terrible nightmare of the extreme but logical measures of the materialistic Eugenist, is but a step. For in fact it makes little practical difference in considering this problem whether, with the extreme materialist, we suppose that the body makes whatever there be of

"soul," or whether, with the conventional and traditional Christian theologian, we suppose that God is ready to create a new soul whenever it suits man to create a new body.

A solution, other than catastrophic, is, it would seem, only possible on the assumption that man's nature is spiritual and that his appearance on this earth is governed primarily by superphysical rather than by physical considerations, first among which is that the number of human beings is limited. The theory of reincarnation, as understood by Theosophists, provides a definite solution to the problem. If man be a spiritual being, then the governing condition of the production of children will be not merely the readiness of the parents to produce bodies, but the existence of a supply of egos requiring bodies; the conception of a child will depend no longer upon the act of the parents, but will require the co-operation of an ego desiring to be born of them. If, as we understand, the number of egos evolving on this earth is fixed, and only a limited proportion of these are incarnated at one time, it follows that any great increase of population, such as we have witnessed within the last two hundred years, must in the nature of things be followed by an equivalent reduction. This must hold good as a matter of arithmetic, whatever the causes of temporary increase or decrease may be, unless the average duration of life on earth is changed. Though there has been an average increase in longevity among civilised nations of late years, there has, within historical times, been no such general increase as to account for the increase in population, or to threaten congestion from that cause. We are assured that as a matter of fact the number of human egos is limited, and that "the door is shut" at the present time against the entry of any more from the animal kingdom. What we do not know is the actual number of egos, the actual mean period of incarnation, the actual maximum number which can at one time be incarnated, or the

probable length and intensity of any period of maximum incarnation. Both historical and clairvoyant investigations show that there have been great fluctuations, and it must be observed that the theory of reincarnation by no means conflicts with this fact. What it does is to negative the possibility of an indefinite increase, set a limit to the periodical fluctuations, and so obviate the *inevitability* of world-congestion.

Neither historical nor clairvoyant search has revealed any such period of world-congestion, though Dean Inge refers to an interesting tradition among the ancient Greeks that before the Trojan war (*i.e.*, possibly in the days of Atlantean civilisation) the world was too full of people. Certainly one gets from the accounts of occult investigators an impression that during the culminating period of Atlantis the population was very large, but hardly that it was congested, while during the early development of the Aryan sub-races the impression is that of scanty populations and vast, open tracts of country. One thing is certain, that during the periods covered by occult investigation, and even by ordinary history, the whole body of reincarnating egos has passed many times in and out of incarnation, and the phase of maximum incarnation must have occurred again and again. The absence of any mention of world-congestion in the past is therefore good evidence that the phase of maximum possible incarnation is not so extreme as to involve such a tragic event. It may be that at the present time the maximum has been already reached, and that the downward tendency of the birth-rate throughout Europe during the past forty years is connected with this. It may be also that the war will have permanent results, not so much by the direct loss of life, but by the extreme and universal hardships and loss of vitality suffered by whole populations, especially in Central Europe, and lasting probably for years to come, resulting in a permanent impairment of fertility among those nations, especially if the German war lords harden their hearts and compel the rest of the world to continue the "war

of attrition" to the bitter end. But if this should be so, we should realise that this would not be the *cause* but only the *method* of a reduction in the rate of increase.

Thus we may see how a knowledge of reincarnation might have saved the world from part, at any rate, of its present sufferings, for, as the *Bhagavad-Gītā* says :

Even a little of this knowledge protects from great fear.

What we have to guard against is the danger lest we on our side, when we realise the true meaning of the German aggression, should be seized with a like panic, and, when we have reduced their powers of destruction to entire impotence—as it is essential we should do—should in our turn be overcome by the lust of power and seek security in material self-aggrandisement. If, on the other hand, by our default the Germans should succeed in winning this war, they might indeed secure the power of death over the rest of the world, but they can never secure that of life for themselves. No effort, however ruthless and unscrupulous, can secure the permanent domination of their race. For it is beyond the power of Kaiser or Krupp to determine how many or what nature of men shall be born into German bodies. If a new race is needed in the world, all their efforts and successes will be vain, and the flower of the German nation will be reborn, not into German bodies, but among the descendants of those against whom they are fighting to-day, leaving, it may be, only the dregs of their own and other nations to continue the German name and tradition. So shall the nobler of our enemies of to-day become our brothers and fellow countrymen of to-morrow, while those among us who, in carrying on what ought to be a noble and self-sacrificing struggle, descend to the depths of greed and hatred, may reap their reward as the degenerate descendants of the ravishers and murderers whom they now despise.

W. Wybergh

THE MECHANICAL MIND

By THEODORA MACGREGOR

THE word "mechanical" is here used to denote "automatic"—working like a machine—and mind is taken in a general sense, for short, to include the intellectual, moral, and emotional faculties of man.

The mechanical mind takes no account of anything that cannot be reduced to fixed rules, and laid out cut and dried. Exceptions must be brought into line, special circumstances are not considered, the motives behind any unusual act remain completely unfathomed, and any breach of conventionality is unsparingly denounced. This state is usually accompanied by a curious lack of co-ordination of ideas. For example, there is a capacity to entertain totally incompatible beliefs at the same time, where each can be referred to a different set of rules. What is still more extraordinary is that the owner of such a mind has one standard of conduct for himself, and a totally different one for other people. The more relentless he is towards the shortcomings of others, the more indulgent he is towards his own. He has no idea how clearly this can be seen by all who come in contact with him, and is equally unconscious in himself of any discrepancy.

People are inclined to condemn him categorically as a hypocrite, but he deceives himself first, and suffers from a real lack of capacity. He sees the world with himself as centre, and judges things to be good or evil according as they serve his convenience or advance his interests. Everybody tends

to do this to a certain extent, but he cannot for a moment do anything else, or conceive the possibility of it.

What then has happened to him? His mind has suffered an arrest of growth long before arriving at maturity, perhaps before adolescence. He goes through life with the physical body of an adult, but with the mind of a young child, except in so far as that of a real child is plastic or fluidic, while his is fixed. It is possible to suffer a partial arrest only; and a lop-sided development, showing deficiency in the intellect or in the feelings or in the moral nature, is deplorably prevalent among us to-day. These three aspects of the human mind cannot be separated, even arbitrarily for the sake of discussion. They so interpenetrate that the dwarfing of one part changes the nature of the activity of the whole.

Suppose the body of feeling in a man to be naturally very strong, the dwarfing of his moral nature will turn the feeling to a diseased craving for sympathy and sensation. He will be given to a cowardly habit of whining, and will use his intellect to invent hardships suffered by himself. He will be ready to slander away a reputation merely to satisfy his desire for sensation and for getting people to sympathise with him, and he will have an inveterate tendency to trifle with the affections of the opposite sex. With this condition of moral deficiency it is possible to find good intellectual power of a showy kind, and even a certain capacity for original work, but there can be no real depth. The wit will be of the nature of a cheap play on words, and will depend on form, not life. There will be fancy, but not imagination. This will be accompanied by irresponsibility and thorough-going lack of principle. There will be no ideals, and no scruples about stooping, no matter how low, to serve the immediate purpose. It will cost such a person nothing to tell any number of lies, and the lack of co-ordination will render him forever unable to realise their inevitable discovery.

Arrested development of feeling produces perversion and abnormality of sexual life, an impure outlook which is itself a plague capable of infecting the whole of society.

Where the intellect has been stunted, there is probably more consciousness of deficiency and more acute suffering than in other cases. The man cannot go through life without coming constantly face to face with ideas which he cannot grasp. He comes to have a nervous dread of them, and fears those people who possess any. If he be timid and cowardly he will flee from the latter, if bold and aggressive he will hate them and try to trample them under foot. Conscious of his own weakness, he has a constant suspicion that people are despising and criticising him. He is fond of copying the successful ideas of others, but he sees them by the results only, and, imitating appearances from the outside, he produces every time a hopeless travesty. Thus have been materialised the highest ideals of the past, and thus the life-work of the great teachers of humanity has been rendered of such comparatively slight avail. Atrophy of any part of the mind seems to cause periodic attacks of cerebral congestion, which appear either in fits of violent fury, or in depression sometimes bordering on melancholia, according to temperament.

The presence of the mechanical mind to any extent in a community is a most deadly thing, because it tends to perpetuate itself. Like the Gorgon's head, it petrifies in a greater or less degree all who come in contact with it. At the head of a school the harm it does can be imagined, and when in charge of children in any capacity and under any circumstances, it does a great deal of entirely irremediable evil.

The law of growth is one throughout all planes, and depends on pulsation or alternation of opposite conditions. Thus the world-process goes on by the swing between the opposite poles of summer and winter, day and night, sleeping and waking, life and death. Muscles develop by alternate

contraction and relaxation, and the mind by a rhythmical change from concentration to dissipation (in the literal sense). Too much of the one is as bad as too much of the other. The effects are dissimilar, but they are equally destructive.

Nothing is more marvellous than the strength and persistence of embodied life, than the thousand ways in which it can compensate itself, and adapt itself to untoward conditions, so that the loss is reduced to a minimum. Thus there is an incredible power of recovery from fatigue in children. But if in any case the strain is continued beyond a certain point, the child is never the same again. Over-fatigue, repeatedly incurred, lowers the whole tone of the organism, and takes away elasticity from those parts especially on which the pressure has principally fallen.

The plastic mind of a child becomes immobile by his being compelled to fix his attention too long on the same thing. Nature asserts itself by and by, and he makes an effort to change. Pressure is imposed, and he is forced to keep on as he was. If the springs of life are very strong in him he continues his efforts, and the ensuing struggle endangers the health of his moral nature and feelings as well, if he comes up against the mechanical mind.

Consider a few facts relating to English education to-day. Boys can be admitted to a secondary school from the age of eight to twelve or thirteen. No definite preparation or standard of attainments is required, so that they come at all stages. There is no definite classification, course, or scheme; and each class (taught *en masse*) can have a range of three years or so of difference in age without any objection on the part of the Board of Education.

The writer specifies a school where these conditions exist, yet it is held in high esteem by the Inspector, and extolled for its wonderful discipline and high moral tone. It is full to overflowing, and has always a waiting

list. Boys come to it from all parts of the country. Class order is here taken to mean that every boy sits speechless and motionless, every head in the same direction, every act is done according to rule, no allowance is made for natural capacity or want of it, for temperament, previous training, special circumstances. Every boy has the same hours of work and preparation, the same games, the same hours of sleep and the same food. He lives identically the same life, whether he be eight or sixteen. Some of the younger children can hardly read, and cannot possibly do two hours of preparation from books; still they are compelled to sit out the time without speaking a word. The writer has known some boys who had to sit still seven hours a day, while understanding very little of what was learned or taught from morning to night.

The average boy is not so unhappy as one would expect under such a regime. He gets into a lethargic state in which his faculties are in abeyance, or only awake in those classes where the terror is so great that he must unite all his energies to make a mental effort. When that is over he has "a fit of the jumps" for a while, and settles down again. What the ultimate effect on his character will be, is an entirely different question.

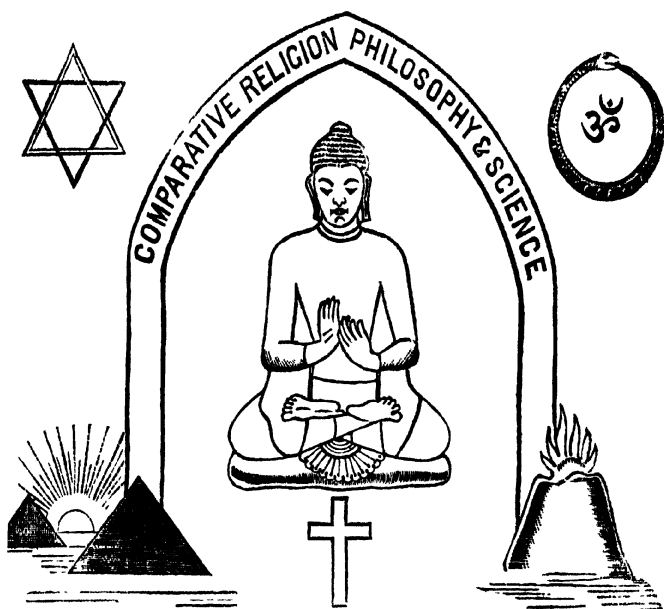
In such a school a boy's worth is judged strictly according to his value as an examination candidate. If he achieves brilliant results, he is a beacon which will draw other boys to the school. Most English parents prefer to send their children to boarding-schools, and seem to judge these schools by the number of passes. They are continually changing their children from one school to another. Boarding-school population is therefore extremely migratory, and if the headmaster is to be successful, he must move heaven and earth to please the parents, who to all appearances know and care nothing at all about education in itself. To judge by arrivals from a large

number of other schools, what is above described must be a very common state of matters.

Quite the most serious aspect of all this is the slightness of the reaction against it on the part of the boys themselves. Most of them are quite pleased. When they grow up, they will make no effort to prevent their children from being educated in the same way, and will feel no indignation about it. This shows that although content be present, it does not necessarily follow that all is well.

Similarly the lower classes, upon which the whole weight of society has rested for ages, have, by the undue pressure, suffered every kind of warping and crystallisation. In many thousands of cases children have inherited organisms of which the whole vitality is lowered, with minds dull, inelastic and slavish to begin with, so that with the utmost care and wisdom it will take generations to produce from their descendants beings reaching the full stature of humanity.

Theodora MacGregor



WHERE WE STAND IN SCIENCE AND
HOW WE GOT THERE

By G. S. AGASHE, M.A., M.Sc.

(Concluded from p. 263)

THE emphasis on the quantitative aspect of natural phenomena, laid in the whole work of Lavoisier towards the end of the eighteenth century, gave chemistry a very good start at the beginning of the nineteenth. The laws governing the quantities of elements which combine to produce compounds, were discovered within four years of the beginning of

the new century. Their interpretation pointed to a corpuscular or discontinuous structure of matter, a fact already indicated by the behaviour of gases, and actually suggested by many scientific thinkers.

It was Dalton who first promulgated an atomic theory based on the laws of chemical combination. According to Dalton an element is made up of very minute, ultimate, *uncuttable* particles, which he called atoms, all exactly alike ; and chemical combination consists in an intimate approximation of the atoms of the reacting elements. Dalton further made the bold proposal of finding out the relative weights of the atoms of different elements. This task involved numberless arbitrary assumptions, which estranged many chemists from the atomic theory for a time. But further knowledge freed the atomic theory from many of its original crudities, and it is now the most fundamental of chemical doctrines.

The introduction of the atomic theory was of far greater consequence in the development of the so-called organic chemistry than of mineral chemistry. In the days of Lavoisier and for some time afterwards, organic chemistry, or the chemistry of compounds derived from organisms, vegetable or animal, was in so chaotic a condition that the laws of chemical combination obtainable in inorganic chemistry, or the chemistry of minerals, were supposed to be inapplicable to them. Organic compounds consisted mostly of three or four elements—carbon, hydrogen, oxygen, nitrogen ; and out of these three or four elements such a wonderful variety of substances was formed as was quite unknown in the domain of inorganic chemistry. Even when organic substances were shown to be amenable to the same laws as mineral substances, it was still supposed that they could not be produced except through the intervention of a living organism. That was the reason why they were called “organic” substances. But this distinction too was soon found

to be illusory, when in 1828 Wohler succeeded in preparing urea, a typical animal product, from cyanic acid and ammonia, two compounds which were at that time held to be inorganic. Strictly speaking these two compounds too were indirectly of organic origin. But even this flaw was soon removed; and at the present day hundreds of substances to be met with in the world of life are prepared synthetically in the laboratory, any one of which can, if necessary, be prepared starting with purely mineral matter. The term "organic" applied to chemistry has not now the same significance as it once had, although it is retained as a matter of convenience.

From this it may appear at first sight that the first part of the problem of the origin of life, *viz.*, the production of complex organic substances from simple inorganic ones, has been solved. What happens in the laboratory can, it may be thought, happen in nature. But that is not so in reality. The chemist in his laboratory no doubt achieves this miracle. But it must be remembered that he has at his disposal a great variety of means—high or low pressure, high or low temperature, all kinds of reagents, powerful in action though simple in composition—which he can use at will in succession or combination as required. Laboratory methods imply not only a greater abundance of means, but also an intelligent use of them by a living, thinking being. Neither of these two conditions are *visibly* present in natural operations. So the problem of the first appearance of a complex compound of carbon, hydrogen, oxygen and nitrogen from simple mineral substances still awaits solution, and is even now under investigation.

But the organic chemist, unmindful of this difficulty as regards the first half of the problem of the origin of life, and encouraged by his phenomenal success in the synthesis of very complex compounds met with in animal or vegetable

tissues, confidently believes that he is within a measurable distance of synthesising life itself. He is all the more hopeful of success because the biologist, although always talking of living and of dead matter, is unable to give a very hard and fast definition of life, is unable to say what exactly it is that constitutes life. Name any criterion you please, and it can be shown to break down in some cases at least. Take, for example, the question of sensation. One thinks at first sight that this property is peculiar to plants and animals only. But Sir Jagadish Chandra Bose has proved experimentally that metals have sensation, and that they too can be poisoned and killed like plants or animals, and often with the very same materials. Here is one more example of the tendency of modern science already referred to, the tendency, namely, to erase boundary lines. There seems to be no fundamental distinction between living matter and dead matter. And yet, be it noted, we feel strongly that there must be difference, exactly as we feel that there is a real distinction between plants and animals, and that man is somehow different from other animals.

The same tendency to bridge seemingly impassable gaps, to turn differences of kind into differences of degree, is observable in the history of physics in the nineteenth century. The century began with three imponderables, the caloric, the electric fluid, and the light corpuscles, and ended with one—the ether of space; and the phenomena of heat, light, electricity and magnetism were all shown to be very closely related to each other and to the ether.

The process began with the revival of the wave theory of light by Thomas Young (1773-1829) in 1807. Evidence in its favour gathered apace; rectilinear propagation of light was satisfactorily explained by it; and by 1825 it met with general acceptance. It did not, however, become universal until after the successful performance of the most crucial experiment in

its favour. According to the emission theory the velocity of light is greater in an optically denser (*i.e.*, more refracting) medium, while according to the undulatory theory it is smaller. In 1850 Foucault was able to show experimentally that the actual velocity agreed with the requirements of the undulatory theory. After this experiment the wave theory was accepted even by the most faithful adherents of the corpuscular theory.

Young also spoke against the caloric theory of heat in his famous Lectures on Natural Philosophy in 1807, and pleaded for the then recently revived motion theory of heat. That sensible heat is due to the motion of small, invisible particles, was an idea already adumbrated by the seventeenth century scientists. Boyle actually experimented on the production of heat by mechanical motion, and illustrated the production of heat by arrested motion with such examples as a hammer driving a nail and becoming heated. Then followed the caloric period. But the old idea was revived in 1798 by Count Rumford, the founder of the Royal Institution of London. While engaged at Munich in the boring of cannon, he was surprised at the heat generated in the process. The source of heat produced by friction, he wrote, "appeared evidently to be inexhaustible". That showed that heat cannot be a material substance. Rumford concluded that in his experiments heat was produced by motion. What it was that moved and gave the sensation of heat was not quite clearly apprehended till the establishment in the fifties of the nineteenth century by Clausius and others of the Kinetic Theory of Gases, by means of which, considering gases to be made up of small, hard, smooth, elastic and motile spheres called the molecules, a mechanical explanation of the general behaviour of gases was given.

The connection between sensible motion and heat, or insensible motion of invisible molecules, being thus established, the next thing was to find the proportion between them. Rumford himself tried to calculate the quantitative relation

between mechanical work and heat; but his experiments were rather crude and his results inaccurate. Rumford's ideas were not accepted at once, and the caloric theory of heat prevailed till the forties, when the mechanical theory was revived by Mayer and Joule. The latter made a more accurate determination than Rumford's of what is called the mechanical equivalent of heat, *i.e.*, the quantitative relation between mechanical work spent and the heat produced thereby. A new term was introduced by Rankine to cover the two closely related phenomena of work and heat—the term “energy”. Joule's work brought him to the discovery in 1847 of one of the most fundamental principles of modern science—the principle of “the conservation of energy,” an expression also due to Rankine. But Joule was not alone in his discovery. Like many other great truths it burst on humanity through a number of independent channels. The principle was taught by Mayer, Colding, Joule and Helmholtz within a few months of each other without each other's knowledge. At first, only mechanical work and heat were contemplated in this principle; but later on light, electricity and magnetism were all shown to be so many different forms of energy. Chemical energy, which can be transformed into any of the other forms of energy, was the last to be brought under that category. And now the principle of the conservation of energy is understood in a much wider sense than it was at its first postulation.

The principle in its original, simpler form is known as the first Law of Thermodynamics, a science which had its origin in attempts to determine mathematically how much work can be got out of a steam engine. The foundations of the science were laid by the Frenchman, Carnot, in 1824. He was at first a calorist but later on inclined to the new theory of heat, and had a clear notion of what later on came to be known as the principle of the Conservation of Energy. “Motive power,” he wrote, “is in quantity invariable in nature; it is, correctly

speaking, never either produced or destroyed." The science of Thermodynamics has also given us another general law, which is in some ways far more interesting. This Second Law of Thermodynamics is enunciated in various ways. Perhaps the most easily intelligible statement of the law is that given by Lord Kelvin: "It is impossible by means of inanimate material agency to derive mechanical effect from any portion of matter by cooling it below the temperature of the coldest of surrounding objects"; in other words, although energy of sensible motion may always be completely transformed into heat, the reconversion of heat into mechanical work is never complete, and may even be impossible. This is an empirical law representing the result of universal experience. The use of the qualification "inanimate" before the term "agency" in Lord Kelvin's statement deserves to be noted in consideration of the fact that one of the several attempts to find out a criterion to distinguish living from non-living matter consists in showing that the Second Law of Thermodynamics breaks down in the case of living matter.

The Second Law tells us that heat cannot even partially be converted into work unless there are two bodies at different temperatures, from the hotter of which heat flows to the colder. The tendency of every operation that takes place in nature spontaneously, is thus to equalise the temperature of all objects in the universe. If this goes on for a sufficient length of time the universe must actually become isothermal (of the same temperature) in all its parts; and all possibility of work, life, progress, and all the high and low things which interest us now so deeply, may come to an end. Our universe may reach the state described by the Germans as "*Warmer Tod*"—warm death. There will be dead uniformity of temperature. The Second Law of Thermodynamics has thus a direct bearing on the question of the life of the Universe. Here too the innate tendency of the human mind towards immortality has elicited

several interesting attempts to show that somehow this law is got round, and our universe will go on for ever.

Thermodynamics raises another interesting philosophical question. From the second fundamental law of that science Lord Kelvin deduced an Absolute temperature scale, a scale independent of the nature of the material used in the thermometer. The zero of this scale is very nearly 273 degrees below the zero on the ordinary centigrade scale. It is impossible to cool any substance below that temperature; because at that point the insensible motion of the molecules which we perceive as heat is nil. The absolute zero has not yet been reached; the lowest temperature that has yet been reached is three degrees absolute. The achievement of the absolute zero is perhaps merely a question of time. It can be shown that matter at this temperature has no heat energy, *i.e.*, no energy in the form of molecular motion. Is it, however, quite certain that it has no energy whatsoever? And if it is not, is it possible to deplete matter of this energy? And if matter is so depleted of its energy in some way, what will be its condition? So far I have not come across any speculations along these lines.

Let us now turn to electricity. In the last section we brought down the story to the invention of Volta's pile. It was like a new toy put into the hands of the scientists (especially chemists), who in their insatiable curiosity are very much like children. The action of the electric current was tried on all sorts of substances with very fruitful results. Many substances, like caustic soda and caustic potash, that were hitherto supposed to be elements, were shown to be compounds. Results like these finally led chemists to the conviction that chemical affinity, in virtue of which all chemical combination takes place, was identical with electrical attraction, exactly as Newton's splendid work on gravitation once led them to conclude that chemical affinity was of the nature of gravitational attraction between infinitesimally small

particles. The electrical theory of chemical combination, however, has lasted in some form or other for over a century, and still persists. This theory in its turn reacted on the theory of the origin of the electric current, which was now supposed to be produced by the chemical action in the generating cell, and not by mere contact of dissimilar metals, as Volta had supposed.

That there was some very close connection between the two phenomena of electricity and magnetism, had been already suspected in the eighteenth century. But the first experimental proof of the fact was supplied in 1819 by what is known as Oerstead's experiment. Oerstead (1777-1851), in trying to place a magnetic needle parallel with the conducting wire of a strong galvanic battery, found that the needle made a great oscillation, and deviated in the contrary direction when the current was reversed. In 1831 Faraday (1791-1867) discovered the opposite effect; he found that currents can be produced in a close circuit by moving magnets near it, or by moving the circuit across a magnetic field. He followed up this discovery by finding that a current whose strength is changing may induce another current in a closed circuit near it. On these phenomena, grouped under the term electro-magnetic induction, are based the modern electric dynamos and many electric appliances.

Four years after these discoveries Faraday began the study of frictional electricity. He was dissatisfied by the theory of "action at a distance" accepted by most of his contemporaries to explain electrical attraction and repulsion, and created a symbolism of "lines of force" and "tubes of force" surrounding a charged body. Further he was led by speculation to believe that there was some direct relation between light on the one hand and electricity and magnetism on the other. He succeeded in obtaining experimental proof for this in 1845, when he found that when light is plane-polarised, *i.e.*, when

the vibrations causing the light-waves are taking place in one plane only, that plane is turned round through an angle, if the light is made to traverse a magnetic field.

Faraday lacked the mathematics required to bring these speculations to a proper consummation. It was supplied by Maxwell (1831-1879), who worked up Faraday's ideas into a magnificent theory—the electro-magnetic theory of light—according to which “the phenomena of electro-magnetism and the phenomena of light are all due to certain modes of motion in the ether, electric currents and magnets being due to streams and whirls or other bodily movements [this is a later addition to Maxwell's theory] in the substance of the ether, while light is due to vibrations to and fro in it”. Maxwell found few followers till the actual existence of electro-magnetic waves, which, though invisible to the eye, could be detected in other ways and had all the properties of the ordinary waves of light, was proved in 1888 by the brilliant experiments of Hertz (1857-1894). It is by means of these waves that wireless messages are sent. What then is the difference between the visible electro-magnetic waves we call light and these invisible waves produced by electric discharges? The difference is only that of wave-length, *i.e.*, the distance from crest to crest. Hertzian waves of several miles in wave-length are known; while the longest visible wave-length is 0 000076 centimetre. The shortest Hertzian waves that have been detected have a wave-length of about 0.3 cm. This big gap, however, is not wholly unfilled, as we shall see presently.

After Newton's work in the analysis of white light, the spectroscope came into use, and has proved one of the most fruitful of instruments. One of its firstfruits was the discovery in 1800 by Sir William Herschel (1738-1822) that there are rays beyond the red in the solar spectrum, which, although invisible, can make their presence felt by their heat effects, and that the bulk of the heat energy is brought

down to us from the sun not as such, *i.e.*, not in the form of molecular motion, but in the form of these undulations in ether which are too long to be perceived by the eye but which are absorbed by and produce motion in molecules of matter. This was not generally recognised, however, till the work of Melloni (1798-1854), who in 1843 said: "Light is merely a series of calorific indications sensible to the organs of sight, or vice versa, the radiations of obscure heat are veritable invisible radiations of light." The longest wave so far detected in this infra-red region of the solar spectrum is 0.003 cm. It is to be expected by analogy that the solar spectrum also extends on the other side, the violet side. This was proved by Ritter, and independently by Wollaston, soon after Herschel's discovery of the infra-red waves. The ultra-violet rays are noted for their chemical effects, as the infra-red ones for their heat effects. The shortest ultra-violet waves so far detected have the wave-length .0000042 cm.

The spectroscope proved extremely useful in the chemical laboratory for the detection of elements, after it had been discovered that the incandescent vapour of each element gives a characteristic spectrum.¹ The discovery was made as early as 1827 by J. W. F. Herschel; but it was not put to any practical use, and its significance was not understood until the work of Bunsen and Kirchhoff in 1859. Many new elements were discovered by means of the Spectroscope. Kirchhoff also gave an elegant explanation of certain dark lines in the solar spectrum, which had been first (1802) observed by Wollaston and then afterwards (1817) independently by Fraunhofer, after whom they are named. He showed "that a coloured flame, the spectrum of which contains bright, sharp lines, so weakens rays of the colour of these lines, when they

¹ It may be of interest to Indian readers to know that the following statement occurs in *Rasārṇava*, a book on Hindū Chemistry (circa A.D. 1200) "Copper yields a blue flame . . . that of the tin is pigeon-coloured, that of the lead is pale-tinted . . . that of the iron is tawny" . . . etc.

pass through it, that dark lines appear in place of the bright lines as soon as there is placed behind the flame a light of sufficient intensity, in which the lines are otherwise absent; . . . that the dark lines of the solar spectrum, which are not caused by the terrestrial atmosphere, arise from the presence in the glowing solar atmosphere of those substances which in a flame produce bright lines in the same positions". This explanation was epoch-making in the history of astronomy, for it made possible the study of the chemical composition of heavenly bodies. The suggestion conveyed in Kirchhoff's explanation was readily taken up, and gave rise to the science of astrophysics. It was found that stars are made up of practically the same elements as our earth; but the hotter stars contain only the lighter elements, while the colder stars contain metallic elements and carbon as well. As evolution was in the air after 1859, this observation resuscitated the question of the evolution of the different elements from one primordial substance, an idea first raised in modern times by Prout (1815), who, basing his argument on the fact that many of the atomic weights current in his time were very nearly integral numbers, suggested that probably they were all integral multiples of the atomic weight of hydrogen, which was unity. That there was some such genetic connection between the different elements, was rendered probable also by the periodicity which the elements show in all their properties, when arranged in order of their atomic weights. The spectroscopic investigation of the stars also raised the question of the evolution of the stars themselves. No universally accepted conclusions have, however, been arrived at in this respect. One of the chief difficulties in the way is that the interpretation of a spectrum is shown by further experience to be a far more difficult operation than it was at first thought to be.

The other use to which the spectroscope has been put in astronomy is to find out the motion of stars to or from us in

the line of sight, by taking advantage of what is known as the Doppler Principle. In 1842 Doppler pointed out that as the pitch of a sound or the colour of a light depends upon the number of waves striking the ear or the eye, and as, further, this number is increased by approach and lowered by recession, the pitch of a sounding body or the colour of a luminous body must change as the body moves towards or away from the observer. In 1845 Buys-Ballot verified this theory as to sound by experiments on railway trains. If a whistling locomotive passes through a station, to the ear of a man on the platform, the pitch of the whistle rises as the engine approaches and falls as it recedes. Similar effects, Doppler argued, must be noticeable in the case of light. This principle was first applied in astronomy by Huggins in 1868.

The other means of calculating the proper motion of the so-called "fixed stars" is to note any permanent change in their relative positions. The net result of all the research in this line is summarised in the following conclusion about the structure of the universe :

First, it is believed that the great mass of the stars, excluding the Milky Way, are arranged in the form of a lens or a bun-shaped system. Our sun occupies a nearly central position, or at least a position midway between the two flattened surfaces. The thickness of this system, though enormous when compared with ordinary units, is not so great but that our telescopes easily detect the absence of stars beyond. We cannot specify the thickness definitely, because there is no definite boundary, but only a gradual thinning out in the number of stars. The plane of the lens-shaped system is the same as the plane of the Milky Way, so that when we look towards the galactic poles, we are looking towards the parts where the boundary is nearest to us ; looking along the galactic plane, we are looking towards the perimeter of the lens, where the boundary (or thinning out of the stars) is most remote, though probably not beyond the penetrating power of our telescopes.

It is further believed that the solar system is travelling in space to the constellation Lyra with a velocity of somewhere about eight miles a second.

As regards the origin and formation of the solar system, there are three principal hypotheses in the field. One is the

well known century-old Nebular Hypothesis, which traces the formation of a solar system from a vast, revolving mass of extremely tenuous matter which, revolving like a rigid body, became periodically unstable and threw off rings, each of which subsequently condensed into a planet. The second is the Meteoric Hypothesis of Lockyer, according to which the primeval nebula was not gaseous but consisted of meteors. The third is the Planetesimal Hypothesis put forward by Chamberlin and Moulton. According to this last, our sun was at one time without any attendant worlds; then another sun passed extremely near it, but without colliding. They tore great quantities of matter off each other, and the matter thus torn off remained revolving in ellipses, and by a gradual accretion of particles (planetesimals) round several nuclei, gave rise to the planets.

THE TWENTIETH CENTURY

Most of the progress of science described above was achieved before the end of the nineteenth century. The last four or five years of that century saw the coming into science of two new phenomena of a more or less revolutionary character, one in the domain of biological sciences and the other in that of the physical sciences.

Certain laws about heredity, which were arrived at by Mendel, as a result of his experiments in breeding, as early as 1866, but which long remained quite unknown, were brought to light in 1900 by the Dutch botanist De Vries. The publication of Mendel's work and his conclusion led to an enormous amount of experimental work in evolution, which tells strongly against Darwin's conception of the formation of new species from old ones by the gradual accumulation of small variations. Mendelism supports the discontinuous theory of evolution.

The revolution in the physical sciences was brought about by the discovery of radioactive phenomena, which among other things familiarised the scientists with particles which are smaller than atoms, and of which the atoms are probably made up. Such particles were known for quite a long time before the discovery of radioactive phenomena. It was as early as 1869 that Hittorf discovered the so-called cathode rays, which consist of streams of particles issuing from the negative electrode of a highly evacuated tube through which an electric current is being conducted. Crookes, who studied them very carefully, regarded them as matter in an ultra-gaseous state. This was confirmed by Thomson, who even measured their mass. It is the flow of these corpuscles in conductors that constitutes an electric current according to modern conceptions. In 1895 Röntgen obtained another kind of rays from a tube in which cathode rays were issuing. Röntgen called these X-rays, and showed that they came from the place where the cathode rays struck the glass of the exhausted tube. It was clear that these rays were of an entirely different character from the cathode rays, and were probably of the nature of ether waves. They resembled visible and ultra-violet rays (which are also of the nature of ether-waves), in being able to affect a photographic plate, but differed from them in being able to penetrate many substances opaque to them. Röntgen thought that these rays were produced by longitudinal (*i.e.*, to and fro in the direction of propagation) vibrations in the ether, unlike the light rays, which were caused by transverse (*i.e.*, up and down at right angles to the direction of propagation) vibrations. Stokes, however, was of opinion that the Röntgen rays or X-rays are nothing but a succession of independent pulses sent out in an irregular manner by the impact of the cathode rays on the glass molecules.

That X-rays and light-rays are of the same nature is a conclusion now almost universally adopted; but recently

there has been the recrudescence of the old eighteenth century fight about the nature of light. This was due to the study of radioactive phenomena, which were first discovered by Becquerel in 1896. Becquerel observed that uranium and its compounds normally emitted certain invisible rays resembling X-rays. In 1898 radioactivity was noticed by Schmidt in the compounds of thorium. This property obviously belonged to the elements uranium and thorium. When a number of uranium minerals were examined as to their radioactivity, they showed considerable differences, and pointed to the existence in those minerals of something more radioactive than uranium. M. and Mme. Curie isolated this something in the form of the chloride of a new metallic element, which was named radium. Many other radioactive elements were later on discovered.

The radiation of radioactive elements was shown to consist of one or more of three kinds—*alpha*-rays, *beta*-rays and *gamma*-rays. The *alpha*-radiation has now been shown to consist of helium atoms with two positive electrical charges. The *beta*-ray is the same as the cathode ray, an ultra-gaseous particle, carrying a unit charge of negative electricity. The *gamma*-rays are believed to be of the nature of X-rays.¹ It was found that the temperature of a radium compound is always higher (like that of some living organisms) than the surroundings, because radium continually gives off enormous quantities of heat. What is the source of this energy? Rutherford and Soddy suggested that the energy was due to the breaking up of a radium atom and its change into another kind of atom. This explanation is now universally accepted. It is believed that each species of atom has a certain definite life period, which may vary from a few minutes to millions of years, at the end of which it disintegrates and forms some other kind of atom, giving out in the process heat and *alpha*-, *beta*- or *gamma*-radiation.

¹ According to the latest measurements, the longest X-ray has a wave-length of '000,000,12 cm., and the shortest *gamma* ray one of '000,000,000,1 cm

The most direct result of the discovery of radioactivity is to turn upside down all our old ideas of the nature of an element and the nature of an atom. So far an atom was hypothetical and possibly purely subjective, but permanent; now it became objective but evanescent. Far from being an ultimate, uncuttable particle, it is shown to be a highly complex mechanism. It is believed that an atom is made up of a nucleus, carrying a positive electrical charge, surrounded by a number of electrons (as the *beta*-particles are called at the suggestion of Stoney) sufficient to neutralise that positive charge. The number of these electrons is equal to the number which the element takes in an arrangement of all the elements in order of increasing atomic weights. The electrons, the mass of each one of which is about $1/1700$ of that of the hydrogen atom, contribute little to the weight of the atom, which is almost wholly due to the central positive nucleus. The electrons arrange themselves in concentric shells, the outermost of which determines almost exclusively the chemical properties of the atom. So it becomes possible to have two atoms of different atomic weights but the same chemical properties. Such cases have been found; and such atoms are called *isotopes*. All atoms being thus modelled on the same plan and built of the same materials, the question of the transmutation of elements naturally crops up. The radioactive transformations are not under our control; and as regards transmutation at will by means of radio-agencies, some evidence has been brought forward, but it cannot be said to be quite unimpeachable. The possibility of transmutation, however, is certainly opened up.

Besides these direct results many indirect results have followed from the study of radioactive phenomena. Rutherford raised the question as to whether radium was not present in the sun and whether a part of solar heat might not be due to its presence. There is no direct

evidence on the point; but the presence of helium, which is known to be produced by the disintegration of radium, lends colour to that suggestion. Rutherford also pointed out that the discovery of radioactivity necessitated a revision of the estimates of the age of the earth made by Kelvin and others in the last century—estimates which caused a rather sharp controversy between the physicists led by Kelvin and the biologists led by Huxley; the contention of Huxley and others being that the physicists' estimates of the earth's age left no adequate room for the whole biological evolution from protozoon to man. But how far wrong the old estimates are, it has not yet been found possible to determine. Further, the study of these phenomena has thrown some doubt on the electro-magnetic theory of light-rays and of X-rays. There seem to be two camps among physicists. Every one recognises that light-rays and X-rays are of the same nature. According to the orthodox camp X-rays are simply electro-magnetic impulses of very short wave-lengths (ranging between 0·000,000,84cm. to 0·000,000,056 cm.)—wave-lengths far shorter than the shortest detected in the solar spectrum, *viz.*, 0·000,01 cm. But some facts have recently been discovered in connection both with light-rays and X-rays, which cannot be explained on Maxwell's theory. A corpuscular theory has been proposed by Einstein and others to explain these. But the corpuscular theory is unable to explain certain other phenomena, which are easy to understand on the wave theory. The old fight is being fought anew, and we await the issue with the keenest interest.

CONCLUSION

Such is the story of science through the centuries. At the present moment science stands in an altogether interesting

situation. Its conclusions on all the fundamental questions it is expected to solve, are very striking and very much alike. Science proves continuity between the living and the non-living, the plant and the animal, the animal and the human being. It cannot, however, say that there is no difference between them; neither can it say what the difference is. There are already some bold thinkers among scientists who contend that the continuity applies merely to the physical vehicle, but not to the informing principle, whatever its nature may be. They are willing to postulate the influx of a subtle force at each one of these transition points. The force must naturally be supposed to come from some invisible world, and go back to it. The existence of matter to which our present senses cannot respond is made more than probable, not only by the investigations of the Psychical Research Society, but also by the purely physical investigations of physicists and chemists. In a lecture delivered in 1907, Sir J. J. Thomson remarks that the study of certain problems brought before us by recent investigations

leads us to the conclusion that ordinary material systems must be connected with invisible systems, which possess mass whenever the material systems contain electrical charges. If we regard all matter as satisfying this condition, we are led to the conclusion that the invisible universe—the ether—is to a large extent the workshop of the material universe, and that the phenomena of nature, as we see them, are fabrics woven in the looms of this unseen universe.

The investigations of the physicist have brought him to the verge of the invisible; and experimentation is becoming increasingly difficult. And we find the same distinguished physicist confessing in another lecture, delivered seven years later, to have often felt, while investigating the structure of the atom, "what a boon it would have been if we had an eye which would enable us to have a good look at an atom and have done with it". There goes the cry of the wearied scientist for a new sense-organ, because he has reached the

limit of those that he already has. Who can say that a new sense will not develop in response to this cry? Who knows that a fresh impulse in the direction of the invisible, for which science is ripe, may not be given to it by the great Teacher whom many sensible people in the world of to-day expect in our midst before long?

G. S. Agashe

TO FREEDOM

IN MEMORY OF HER MARTYRS

LAMP of the world! Set high in perilous places
Storms can extinguish not nor tempests darken.
Thou Light of Freedom! Men must turn their faces
Some day to thee, and call, and thou wilt hearken.

Lamp of the world! Men have misused thy brightness,
Blinding weak brethren with its naked beams.
Forgive them! In thine own austere uprightness
Thou know'st men stumble, blindfold, in their dreams.

Lamp of the world! Who serve thee never falter,
Feeding thy radiance with each watch-fire star,
Dying, to prove allegiance cannot alter,
Falling from our world, rise to worlds afar.

LILY NIGHTINGALE

A STUDY IN THE PHILOSOPHY OF HINDŪ UNITARIANISM

By L. C. BURMAN, D.Sc.

UNLIKE other philosophies of the world, the Hindū Unitarian Philosophy holds its own in respect of utility, reason, farsightedness, universal brotherhood, patriotism, love of humanity and devotion to the Deity. It was revived by the sage, Shaṅkarāchārya, but not founded by him, as is commonly believed by those who have acquired a superficial knowledge of this philosophy through the medium of imperfect translations and notes. It forms a part of the Hindū revelation known as the Vedas.

If there is any philosophy under the blue skies that discloses the secrets of the Spirit, in which activities in all departments of human life should be conducted, it is this school of philosophy. The following are its main doctrines :

(a) The whole universe, including the organic and the inorganic life, is a changeable mode or manifestation of the One Supersensuous Consciousness commonly known as Brahman, the One Fundamental, the only Primary or the Absolute

(b) That which we can see, hear, smell, touch and feel, is a varied expression of the same Consciousness, which is beyond time and place—call it non-relative or absolute or what one may like.

(c) The world being a manifestation of consciousness, there is nothing that is not conscious. Non-sentient existence is a downright fiction.

(d) Existence is an expression of consciousness in degrees. A stone exists; it is an expression of consciousness in the lowest degree. Its very existence demonstrates that it is conscious, else it would never have existed at all.

(e) The higher the expression of consciousness, the more the object is conscious and the more pure and good it is.

(f) The highest expression of consciousness is God; the lowest, a stone.

(g) Personal consciousness, personal identity, is consciousness individualised. Universal consciousness is consciousness unified.

(h) Realisation of personal consciousness is a step towards the realisation of universal consciousness, which is mokṣha, liberation, the end and aim of existence.

(i) The consciousness is tripartite, viz., Saṭ, Chiṭ and Ānand—Eternal Existence, Thought-power and Bliss.

(j) Māyā, nature, is an expression of consciousness, which also possesses a trinity of attributes—Rajah, Ṭamah and Saṭtvam—Activity, Inertia and Equilibrium.

(k) Saṭtvapradhān Māyā, Nature with a predominance of equilibrium, is Īshwara, God; Ṭamahpradhān Māyā, Nature with much of Ṭamah, is Jīvā, the Soul.

(l) Anāhkaṛaṇ (moral nature of Jīvā), senses and organs, tanmāṭras, the originals of matter, and matter, are all various modes of the one fundamental Brahman, the One, the All. These are always changeable, while Brahman, the only infinite fundamental, remains unchanged.

As will appear from the above, matter has no existence independent of the Universal Consciousness, the Absolute, the Infinite. Every idea is made up of two component elements: अहं (subject) and अदस् (object); the former representing the eternal fountain of knowledge, and the latter, the creation, the world outside.

When the All-pervading Eternal Consciousness shines forth through anāhkarāṇ (the moral nature of man) and its component the subject, the ego or the personal consciousness is enabled to see the object (दृश्य), the world. When it does not, the personal consciousness remains unconscious. It is now clear that personal consciousness and creation are the changeable effects of the unchangeable Prime Cause, the Ultimate Knowledge.

The knowledge of the ego is invariably linked to the knowledge of the object, and where there is the perceiver, there is the perceived and the perception. The Universal Consciousness exists independently of this triad; it survives the personal consciousness and creation. It is ignorance alone which leads us to value the subject and the object, but when we shake off this ignorance, the Ultimate and the All-pervading entity shines forth in its unspecialised way. So long as we are influenced by ignorance, individualised expression is inevitable; but when ignorance departs, there remains nothing to screen the Higher Ego, which then shines forth in a diffused and general manner. It is then that the ultimate happiness and the aim of existence are obtained.

The absorption or the merging of the triad—perceiver, perceived and the perception—allows a latitude of freedom to the Universal Consciousness, which continues independently on a permanent basis, even when its reflection, the subject and the object, are vanished. The perceiving faculty, the perceived and the perception have therefore a temporary existence, and their comparative reality is a fiction.

From the above review, it is clear that all existence, whether sensuous or supersensuous, is a mutable expression of the one immutable fundamental, the Universal Consciousness, Brahman. This is the widest outlook of life on earth. When one understands this, all Philosophy, Science and Religion become easy and uniform, all being the

branches of the one tree of the knowledge of Brahman. The Vedāntin does not countenance exclusive treatment. He is a mixture of protection, statesmanship, politics, devotion and philosophy. He is a strong defender of brotherhood and an apostle of what is good and pure. He thinks he lives for all, and all live for him.

Shrī Shaṅkarāchārya and his followers were of such a type. The sage discussed not only religious and theological questions, but also dealt with all phases of life that can be exploited. He not only stood for one school of thought and for one sect, but for all and for the truth. He was a Ṛshi of much higher ideals than those of which he is supposed to be an exclusive exponent.

Unfortunately Indian history is wanting in those records which alone can elevate human kind. The average Indian much depends upon foreign writers and translators. His greatest handicap is the want of due encouragement from his countrymen, who have now a hankering after the agnostic philosophy in consonance with the spirit of the age, which is daily bringing with it newer philosophies and newer thoughts. Naturally enough the latter require scrutiny and immense expenditure of time, and conclusively cannot bear comparison.

We look for that which we already have, but do not know where it is. We do not know the excellences of our own inheritance, a possession upon which our predecessors much depended. We discard the old things to welcome the new ones. But it is remarkable how a structure can be built without a proper foundation. We have a past to stand upon, but still we ignore it. This is analogous to the view of a man who tries to build a house without thinking of laying a foundation first. We now live in an era which demands that we should also be proud of our old possessions. Fortunately we are heirs to a philosophy that enjoins love of all and hatred of none.

Upon this we should pride ourselves, and upon this again we should stand.

Seeing that the aim of all philosophy is to remove as much suffering as possible from the world, and that this suffering is always due to an undue attachment to the unrealities of life, it becomes of paramount importance to care more for the Universal and Eternal than for the personal and temporary, if real freedom is at all desired. A marked breadth of vision, an intelligent width of scope, undaunted readiness to suffer for others, willingness to co-operate and a sincere desire for freedom, are the signs which distinguish a man on the Path from the one who is side-tracked and who consequently remains grovelling in darkness. Where these signs are visible, there the true philosophy has been well understood and faithfully acted up to.

Old India had men in whom these signs were prominently marked—men who regarded it as a privilege and glory to live for others. The charge that is sometimes laid at their door—of their life of exclusive metaphysical speculations—becomes a total failure when it meets history.

India's glory now depends to a considerable degree upon the revival of her Vedānta philosophy in its practical aspects. It is fortunate that after a long stupor her sons are now beginning to awake. The awakening has now called for a search as to where her precious things lie. When this search is over, new India is sure to enjoy what she did in her grand old days, and to find out her precious philosophy, which has so long been hidden under extramural culture—a spirit of service to man which will not only prove of incalculable good to her children but which is destined also to be of much use to the people of other lands.

L. C. Burman

SONGS OF THE DAY-FALL

DUSK

THE bird of daylight folds her yellow wings
Behind the violet-shadowed hills afar.
From heights of peace, some secret poet flings
On dusky streams, the poem of a star.

The sky, the silence and the dusk are mine. . . .
For they are Thine, and Thou art mine in love !
Ah God ! my heart is turning crystalline
Seeing Thee play at crystal stars above. . . .

Deep in my soul, the voice of beauty lulls
My white-flame heart and earth-encharmed eyes.
Thro' the dim-purpled dusk, my listening pulse
Throbs to the music of the dreaming skies.

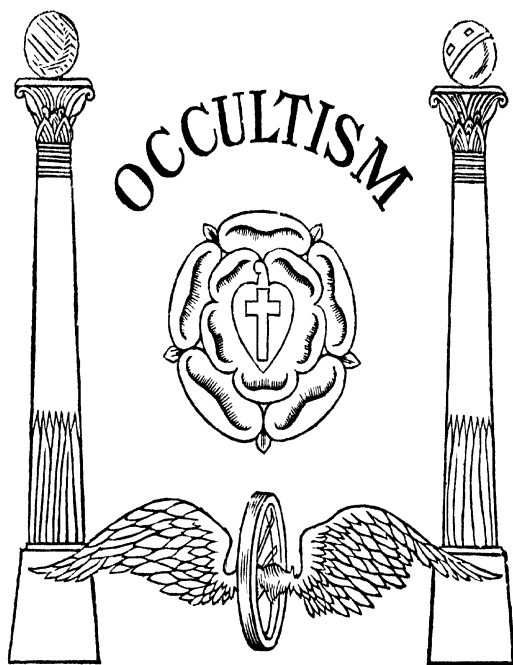
NIGHT

God plays upon the heart-strings of the dark
To lull the cry of birds and hills and streams ;
His magic fingers weave each starry spark
Into my sapphire dreams.

Out of the vast of night, a vision starts
Haunting my anguish with a touch of flame. . . .
Like a rich Flower unfolds the Heart of hearts
The petals of my name.

The stars are white because His thoughts are white.
Like them, they are, in deeps of darkness born. . . .
Ah God ! I seek the message of the night
And find the gold of morn.

HARINDRANATH CHATTOPADHYAY



NON-PHYSICAL BEINGS

A TALK WITH A CLASS

XII

By ANNIE BESANT

(Concluded from p. 175)

THEN we come to the next class, the Māra Rūpas, those who are doomed to death. These are the beings which include the "dwellers on the threshold" that H. P. Blavatsky has spoken of, and that you will find mentioned in Bulwer Lytton's book, *Zanoni*. These belong to particular persons,

being their own cast-off astral bodies, vivified in the way now to be mentioned, and especially attracted to their former owners, as individuals, after they have reincarnated. In addition to these, the class includes all those whom H. P. Blavatsky called "soulless people," people who are on the down-grade, because the kāmīc body is so vitalised by the dragging away of the life which belongs to the lower part of the mental plane, this life has been so united with the molecular and atomic life in the astral bodies, that it is drawn downwards; that is, part of the third life-wave is diverted and blended with the second life-wave. That will be the best way to think of it for the moment. Think of the third life-wave which gives man his individuality, and then think of the second life-wave which is the formative power in the building of bodies, and is essentially the life of the forms. That is a less-developed form of life than is the third life-wave. Imagine that the third life-wave, which is animating the individual, has part of itself diverted and blended with the second; that is, that the life of the consciousness is blended with the life of the form. Remember that in that blending there is no obstacle, because they are both waves of the Divine Life; it is just like two streams of water coming together, and they mix as one stream. So with these two waves, which are both waves of the Divine Life, one more highly evolved for creative purposes than the other. If part of the higher is dragged away and blended with the lower, it lends to that lower life an enormously increased power.

So you have these forms and the imprisoned life of a now really sub-human being reincarnating, but on the downward path, each reincarnation being of a lower and lower type until it reaches the animal type, and so passes down, to be ultimately broken up, and re-used. These are what were called, in some of our earlier literature, the "three-principled," because the kāma-mānasic form comes in there. Some of the mind has

been dragged away, and hence the increased vitality and the increased persistence. This marks off a distinct class which, like the "ghosts," sometimes come to the séance room, and show distinct malignity. The Māra Rūpa is a far more intelligent being than the ghost, far more anxious to get hold of any available people, so as to feed upon them and intensify his life, which is always a fading quantity, which is always decreasing; so that you might imagine him as in a condition of perpetual hunger, always trying to get new nourishment, and hence he frequents those spiritualistic séances which have not been carefully guarded so as to shut out these lower beings.

We come next to the class that used to be called elementals; the class which in our later books we called elementaries—those with human forms. Those are a class which, if they are conscious on the astral plane, must be either of a very low type, or of a comparatively high one. The reason is this: if they are conscious in the astral body after death, it is usually because they are using its coarsest matter, and they are a very low type of human being—the savage, the murderer, the profligate, the drunkard—all those who strengthen the animal nature during their life-period on earth. All of those will be in human forms; and those on the whole are they who are injured most if they are brought into touch with a medium. They want to remain in touch with the world because the whole of their desires are turned that way.

I think I told you once of a very unpleasant case that had occurred in Paris to a doctor, who told me of it. He belonged to a little group of investigators who very rashly made arrangements with the French police department to hand over to them the bodies of criminals who had been guillotined. What they wanted was to find out whether it was possible to revive a person who had been guillotined. The plan was to replace the head immediately on the severed neck, so that the

great blood-vessels were put together again before much time had elapsed ; it was done by a special arrangement with the police. It has been found possible to get some signs of life in such a body by electric means ; they succeeded in getting such a corpse to open its eyes, and to turn them in the direction of a person who spoke. Life did not remain, but they succeeded in getting such a brief revival.

The special point of which I wish to remind you is that they also carried on spiritualistic experiments in the room adjacent to the operating theatre, where these experiments on guillotined persons took place. On one occasion (which finished the séances there) a guillotined man turned up in his etheric double and astral body, and took possession of the medium, and a very severe fight took place between him and these unfortunate people ; they escaped from the place, but this creature followed them down to the cab and tried to upset it—a very terrifying experience. That was a case showing the danger of a séance when carried on by people who do not know what they are doing ; they were experimenters and materialists, and not Occultists, and so they knew no way of guarding themselves from danger. There is that kind of danger also from others who have lately left the human physical body, and who are carrying on their life on the very lowest sub-planes of the astral.

It is a little perplexing to decide just what to include in the term, “Asuras,” when it is made to relate to astral world beings. In our later literature we have spoken of “Asuras” who came from one of the earlier planets and reincarnated here, beings of a very high condition of mentality and slight emotional development. They might be defined as astral beings having the forms of future men—on the way to human incarnation on this globe ; that is their mark. Another class of astral beings are animal astral forms who are on the way upwards. Those are now extremely rare, so far as incarnation in our humanity is

concerned, but there are a few who will be human beings on this globe. Individualised animals pass into the astral world, but go onwards into the mental, where they sleep, awaiting a world where human forms at a low stage of evolution are available. Animal elementals are very numerous in the astral, so far as the whole group is concerned of what are called animal devas, or "kāma devas," by the Hindūs—the devas of desire, who guide the animal kingdom.

These we usually speak of as "nature spirits," concerned with the animal kingdom, with the shaping and guiding of evolution among all the animals except the ants, birds, and one or two other classes who are on a separate line altogether. They are very interesting beings, moved, so far as their evolutionary work is concerned, by this impulsion which is embodied in them and which they cannot resist. They are apt to have a considerable amount of somewhat undefined intelligence; and by that I mean that it is not precise and accurate. For example, we are always thinking by differences; the moment you analyse your thought you will find that it is a process of noticing differences—you say: "It is not this, but it is that; A is not B," and so on. You are continually looking at the way in which a thing differs from other things, and your thought is a process of distinctions.

Now that is curiously absent in these kāma devas. They see things more in groups by likenesses, and they do not distinguish differences in the same fashion. Their only way of looking at the world is to see the world in groups, groups of particular animals, groups of particular plants, groups of particular minerals, and so on. Everything is to them a general class, and the interdivisions of the class into smaller classes and individuals they do not seem to observe. They distinguish clearly between things that are hostile to their own group and things that are friendly. For instance, those who have to do with certain

types of the various living creatures would distinguish between that group which is in their charge and the group of higher animals that prey upon them ; they would distinguish between, for instance, the rabbits whose class is looked after by certain kâma devas, and the weasel, the stoat, and other animals that live upon their particular charges, and are under other kâma devas.

Further, they have the limited amount of intelligence which would make them colour their creatures so as to avoid danger from those other classes. Suppose you take in the Arctic regions the animals of a certain class ; you find that they become white in the time of snow, so that in running over the snow they may not stand out prominently to be seen by any enemy that might be about.

The protective colours and markings of all these creatures is one of the things that have been investigated to a considerable extent, as you will observe in some of the books on evolution, and those books are full of the most interesting cases of adaptation. The work of these devas is illuminative, because they explain, in a way which the ordinary book does not, the inner impulse which shapes the outer mechanism of the changes. You will find this especially so in the case of the adaptations which nature provides in the matter of the relations between the flower and the insect that is intended to fertilise it ; both the proboscis of the insect and the protective sheath of the flower will become modified in consequence.

The whole of such changes, when they are regarded as purely mechanical, imply enormous ranges of time, because the changes are so exceedingly minute. But if you realise that behind these changes there is a little steady impulse going on, a little pressure, you then have exactly what seems to be lacking in the Darwinian theory. It is these kâma devas which are pushing and pulling through the lower kingdoms, and so helping evolution on.

You will find the same thing with the National *devas*. Although the great National *Deva* at the head of a Nation is of course of lofty intelligence, and is co-operating always with the Plan, that is not the case with the lower *devas* who belong to that same Nation. You will find them fighting on different sides in a battle-field. You will find the particular set of the lower German *devas* are fighting as much as they can with the Germans, while those on the side of the Allies are fighting on their side. That is going on all the time, and it is interesting to notice that as the intelligence grows in the higher and higher grades of these, more and more co-operation with the great Plan comes in, until you come to the highest National *Deva*, who is simply one of the lofty Intelligences working with the Hierarchy, working in perfect consciousness and deliberation into that Plan.

That principle was illustrated very clearly in the Russo-Japanese War, as preparing Russia for the part she is now playing and will play. The humiliation and defeat which she underwent were thoroughly acquiesced in by the Russian National *Deva*, who guided the people in that way for the sake of teaching them a lesson and preparing them for the present part and for the future part which Russia will play in the coming evolution of Europe. There you get the conscious, deliberate working of the forces into the Plan.

In these lower stages, however, you find these *devas* quarrelling away as vividly as the people in physical forms are doing, just as the National heroes on both sides turn up and fight for their own people.

Another distinct class of astral beings are the *Rākshasas*, the astral forms of sorcerers. They are of very high mentality, but mentality of the *rūpa* sub-planes. Where the knowledge of the unity has been reached, even intellectually, there is a very strange change which occurs. In our old literature others were also spoken of who have reached a very,

very high point of knowledge, but have reached it through the four lower sub-planes and are simply very highly developed mentally. There is a type, of very limited numbers, certainly, who, if included here, would come into the class of arūpa, in whom the higher intellect is awakened with the intellectual recognition of unity. Those still remain tied by their past karma, but they have changed their motive. Recognising the unity, they must recognise and do recognise that they have been on the wrong path, that it is not possible to materialise the world sufficiently (for evolution has gone too far) to hold it back and prevent it climbing on the upward arc. Under those conditions they have to work out the karma they have made, which is to work on the wrong side, that is on the side of disintegration; but they work with a changed motive and endeavour to turn their forces against those who need strengthening by resistance in the spiritual life.

About the only person in the outer world who has caught sight of that is Marie Corelli; in her book on *Satan* she has touched on that point. It is not put there very well, but you will find in that the idea that I mean; the Satan there described is always glad when he is defeated. He exerts himself to oppose, but he rejoices when the man proves himself spiritual enough to resist, and at intervals he has a vision of the higher life.

That is a recognised side in the Hīndū Purāṇas. There are many cases in which a man has evolved to a very high point of knowledge and then incarnates to expiate some of his past karma in the form of an opponent of good, like Rāvaṇa. There you have a being of this gigantic knowledge, who has gone through every form of experience which marks the gaining of great knowledge and power, but by his past karma is compelled to gather up in himself the evil forces of the world in order that they may be destroyed. Other religions have the same idea in different forms.

Annie Besant

THE MODERN MAGI

A FOOT-NOTE

By JOHN BEGG, F.R.I.B.A.

IN two former essays, called respectively "Art as a Key," and "The New Tune," I have attempted to trace the evolutionary tendencies of man, particularly as exemplified, first, by the works of man, and second, by events recorded in history and taking place before our eyes. I have sought to show the relation of these works and events to one another, as well as to the subdivisions of mankind under the Theosophical classification into races and sub-races, and thereby to contribute somewhat to a clearer realisation of the existence of the Great Plan or Chart, according to which man is voyaging through the centuries.

My object in this present essay, intended to serve as a foot-note to the former two, is to amplify, in the light of fresh aspects of the subject which have presented themselves, with further insight into the thrilling passage in man's history being enacted before us, to strengthen the links that connect the subjects of my former papers, and incidentally to correct certain minor misconceptions into which I believe I allowed myself to fall in writing these.

We spent the winter of 1910-1911 in Rome. The *pension* in which we at first found quarters was one generally accepted as good. It was, moreover, inexpensive—a recommendation in the light of our financial resources. Yet my wife took a sudden and, considering the somewhat slight nature of certain

little disabilities we found in it, most unaccountably violent aversion to the place. Needs must that we should seek about for fresh quarters, and so our plans for the winter, which we had been fain to regard as settled, went again into the melting-pot. Eventually we were well content to find ourselves in a certain hotel in the Pincian neighbourhood, quarters only slightly more costly, yet—to quote the Italian lady who recommended them—“sufficiently economical and sufficiently elegant”. Looking back, it does not appear we were so very greatly the gainers by the change, in any material sense; but we are now able to recognise that, whether or not we were directed to our hotel in any occult way, our sojourn there was marked by one outstanding experience, which we should be sorry to have missed. For we made the acquaintance, indeed I may say the friendship, of one of the most remarkable men whom it has been our privilege to meet, in the person of a fellow hibernator under the same roof. Regarded with some shyness by all the other English inmates, as indeed was justified by his own attitude, his was, we instantly discovered, a most fascinating personality.

He was full of ideas of an unusual nature, and not reticent of imparting them to those whom he judged to be, as we rejoiced to find he did us, able to receive them. He was, he hinted, a practical occultist, and he impressed us with the extent and depth of his erudition. Though impatient, even contemptuous, of Theosophy, and quite ignorant of Astrology, as of all the various channels and by-channels to occultism to which we had leanings, he yet appeared to find our mental attitude perfectly congenial, and we, for our part, found him to “ring true,” even judged by our Theosophical standards. It appeared that he was of a great secret alliance or Lodge, though I do not think he called it that, a brotherhood of occultists labouring for the immediate needs of the advancement of humanity. He even went some little way in initiating us in minor methods

of his craft, thereby showing a confidence of which I trust we were not unworthy.

The most startling feature of this acquaintanceship for us was to discover the existence of such a man, and through him of such men and such brotherhoods in occultism; to find that in the twentieth century there were individuals entirely outside of the Theosophical pale who were not merely seeking to share with the poets the privilege of being among "the unacknowledged legislators of the world," but were devoting their lives in all seriousness to the study, and moreover to the practice, of veritable White Magic! It was a curiously different order of magic, a different tone of mysticism, from anything we had had hints of through Theosophical channels. It was concerned with names, sounds, numbers, tokens, definite anniversaries and spots of the earth. It had no oriental flavour. It was intensely masculine and practical, mathematical, physical, chemical, with just a hint of the pagan. Yet it "rang true." Our friend (let me hasten to say he was entirely and unmistakably sane, though, in default of our Theosophical verifications, we might not have thought so) believed fully in his art, and pointed out to us—under no special seal of confidence (for indeed the astounding nature of certain of his revelations was in itself a fair safeguard)—actual results achieved by his school. In the pages of *THE THEOSOPHIST* I think I may without impropriety indicate the nature of some of the less astonishing of these.

I have said that he concerned himself with the *immediate* needs of human evolution. He did not deny the existence of the White Lodge or of the Great Plan, but professed indifference to both. He considered that he and his kind had been given certain definite "jobs" to do, and when these were done they would be given others. His then preoccupation appeared to be with the advancement of woman, physically and politically. "If anyone wants to help 'The Gods,'" he would

say, "let him at present help women". This astonishing man was actually committing to paper what I may call "working drawings to scale," from data obtained by an occult system, of improvements on the anatomy of the female human body, from which it was his design that the said improvements should, by means partly occult, be put into effect!

Among several instances of the simpler occult manipulation of the human frame claimed by his school he cited the practice of vaccination among those of our race. "Incidentally," he said, "it gives a degree of immunity from an unpleasant disease, and otherwise does little harm. Its real object is to implant in the race some of the physical properties of the ox-steadiness, endurance"—for a special purpose, as we inferred. That was in 1911. Were his words prophetic of these present years?

Our friend was a convinced believer in the destiny of the British nation. He would dilate on how Britain was protected by the "magic of the water". He had much to say of the Holy Grail, of Glastonbury, of Saint Bridget or Bride, of the early beginnings of the Christian Church in England, and how it had a simultaneous implanting there and in Rome—but under the Pauline rather than the Petrine influence. Indeed I infer that he claimed for Britain a measure of priority to Rome in the acceptance of the Christian doctrine.

His main thesis was that this was a magical world. Up to then the city of Rome had been the centre of the world's magic, but from thenceforward it would no longer be so. The occult centre was about to be moved elsewhere—whither he did not say—and the date of its withdrawal from Rome had been fixed to coincide with that of the unveiling of the great Vittorio Emmanuele memorial in the spring of that year. On that occasion all the leading occultists in the world (the Watchers, he called them—I gathered he referred to men of the school in which he was interested) would be present on the

steps of the great monument. They might not recognise one another, but it was necessary they should all be there.

Again he would tell us how in the last days of the nineteenth century the world had been weighed in the balance. So sunk was it in materialism that the unseen Powers had it in mind to destroy it and begin afresh. What this exactly meant, I am in doubt. It may be our friend did not mean us to take the expression "destroy" too literally. However it appears the beam tipped in the world's favour, and the threatened cataclysm was averted. But, according to our informant, it had been a near thing! If this be true, and if the day should come when historians of these times should be able to recognise, verify and use such matter, what a flood of light would be thrown on all that has happened since!

But his most interesting phase was in respect to the Keltic tradition, with which he identified himself and his school. We gathered we had tapped, as it were, a vein of old Keltic, perhaps of Atlantean, magic. Astonishing to find it still at work, and still, so far as one might presume to judge, in the line of God's will!

He had much to say of the great succession of Keltic Bards, the last, and not the least, of whom he considered to have been a certain very well known writer, then recently dead. To this Bard, according to our friend, was entrusted the task of giving out to the world the Great Name, kept hidden throughout the ages, the name by which He is to be known to us at the stage of our journey on which we are entering. Our friend was with the Bard on the occasion of the giving out, and it was at Glastonbury. The form was a poem, the last he ever wrote, for he fell forthwith under the sentence of death, which the occultist who gives out hidden knowledge must inevitably face (at any rate, according to our friend, by the harsh laws of Keltic occultism). I have read the poem; it is a slight thing, and would not, I think, of itself have impressed, much less

illuminated one. But the Great Name, we were told, is JOY—pronounced as are these three letters in our language, and with the exact meaning that the word expresses. For ages, he said, races of men had been tried with the task of evolving the precise sound and meaning, with but partial success. The Jews had their Javeh or Jaweh, probably correct in sound but without the desired meaning. With the French we find an attempt at an approximation between the word conveying the meaning and that standing for the Name, in “joie” and “dieu,” but neither the approximation nor the sound were perfectly achieved. With the Anglo-Saxon race, through the medium of the English tongue, had come success, after untold generations of training, in the pronunciation and understanding of Joy as they now do; and to them had forthwith been accorded the priceless revelation

I can only give this for what it may be worth. It has, I confess freely, impressed us greatly, and we are more than willing to believe it all. The idea, in fact, is a glorious one, and worthy of a great poet; and we should hardly do wrong if we thought of God, the God of the coming Sixth race, as Joy. For assuredly joy will be the watchword of that race, just as that of our own more sombre Fifth race is probably “duty,” and that of the Fourth may well have been “honour”. That of the Seventh will surely be “love”. Honour-Duty-Joy-Love, “and the greatest of these is Love”.

Those who have read my two former essays will now recognise the source of some of the material used in them. It was not till long after they were written, however, that I began to see the full significance of our friend's communications. The first thought that is led up to by the foregoing is that maybe I was wrong in setting down our “Armageddon” as too exclusively a struggle between Fifth-race principles and the shackling legacies of the Fourth race. Maybe I was wrong in regarding the Fourth-race influences as standing all

on the "black" side. If Keltic occultism played the part claimed by my friend, particularly in being the medium for the revelation of the Name, then the Fourth race, through the Keltic or Fourth sub-race, must be given the credit for standing well on the "white" side. And maybe it is not by chance that the Allies are fighting under a French (Latin or Keltic) generalissimo, that France, under Leo, the "sign" of the Logos, is the main theatre of the struggle, and that the British nation has a Keltic Prime Minister. Again, it may be that I erred in not showing more clearly that it is greatly more the beginnings of, and the preparation for, the Sixth race that is our concern in the conflict, than merely the coming into its own of the Fifth race. That is to be hastened too; but the more important work is to prepare "the way of the Lord" for the new race that is beginning. Certainly it is joy we are fighting for, the right of all men to lead a joyous existence. Incidentally one of the surprises of this war has been the atmosphere of pure joy borne on to the battle-field by our British soldiery. The French, who may well have thought that they alone of all peoples understood *joie de vivre*, have looked amazed at our invincible *bonhomme*. And no one could accuse our foes of a joyous bearing, even when fortune seemed most to smile on them. The Hymn of Hate was never penned by Joy!

It is the Kelt who is stiffening us, and not only beef and beer. We have all that is best in the legacies of the Fourth race on our side, for the interests of the Fourth are linked up with those of the Sixth, and these latter are the paramount interests of the Allied side. The World-Teacher, who is now looked for, will bring a Sixth-race message to start the Sixth sub-race on its way, just as the Christ came with a Fifth-race message to our infant Fifth sub-race. And just as it was the Magi, men of the Third sub-race, and students presumably of the Third-race occultism, who were the first to recognise the Christ, so may it not be (I make the suggestion in all reverence) that the

Keltic Magi and Bards have played, and will play, a like part now? Through them may not the Fourth race reach forward to join hands with the Sixth, as, through the Magi of old, the Third did with the Fifth?

It has to be remembered that in astrological parlance the succeeding races and sub-races are said to be alternately masculine and feminine, or positive and negative; the feminine, or negative, being the 1st, 3rd, 5th and 7th, and the masculine, or positive, the 2nd, 4th, and 6th. We should expect, therefore, that there would be two characters of "tune" sounding concurrently through the ages, the one and the other temporarily alternating in dominance; two orders of teaching standing *pari passu*, but ever subject to the alternate pressing home of lessons from the one and the other during the successive Messianic visitations. The "tunes," the messages, to "feminine" races would partake of one character, those to "masculine" races of the other. The "Love" message, given to the Fifth sub-race, may thus be presumed to have been delivered in some form to the First and Third, and will doubtless be repeated in fuller tones to the Seventh. The message to the Fourth sub-race was conceivably but a clearer version of that already delivered to the Second, and the suggestion is that now the same message is again to be delivered at its highest power for the benefit of the coming Sixth.

If "Love" expresses the character of the message to the "feminine" races, let us consider it as it was delivered to our own Fifth. Our Christ said: "God is Love," it is true, but He is recorded as laying peculiar stress on love in a comparatively restricted sense, namely parental and filial love. It was the Fatherhood of God that his message specially emphasised, a fatherhood expressly indicated as being analogous to the human fatherhood understood twenty centuries ago, that which placed filial duty in the forefront. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

Duty! Similarly it is not difficult to picture an even more primary form of the "Love" lesson as having been given to the Third race, for each race is asked to learn from the lesson no more than it is capable of receiving. We know that Śhrī Kṛṣṇa, speaking to our First sub-race, dwelt on neighbourliness and the duty of good citizenship. But I do not doubt He too said: "God is Love."

Again, if "Joy" be the character of the message to the "masculine" races, how does it fit in with what we can conceive would be that to the Fourth? It fits well, I think. Honour, glory, dominion, mastery of the physical—all these, which were conditions of the Fourth, spell a masculine ecstasy well in the line of true joy. I can form no very clear picture of Second-race conditions, but the general Venusian colour of its astrological symbols would also suggest a message in the line of joy.

"God is Love." We accept that saying, and even in a measure believe it. But do we understand it? I doubt it, for we do not yet understand love. Love is to us a bitter-sweet thing. We can hardly help associating it with the tragedy of jealousy, of non-requital, of death. We confuse it with ideas of possession, of getting, of mere kindness. So we are apt to compromise on duty. Love to us spells too much of austerity and of sacrifice to make its full appeal. We know subconsciously just enough of it to feel that not till we reach Seventh-race conditions, when death shall have lost its sting, when Saturn shall have shed his girdle of shame, shall we fully and consciously understand it—now as in a glass darkly, but then face to face.

But "God is Joy"—that is something we can understand, something well within our grasp. We can pronounce "Joy" without the sanctimonious accents we are apt to give to "Love," without the abashed looks we are apt to see, and the shamed intonations to hear, when the word "Love" is spoken.

The idea of "Love" is subtle, complex, exacting, to be dreamed of and whispered of in secret by the woman, tender, timid and tearful. The idea of "Joy" is simple and direct in its appeal, an inspiring rule of life for the man, fearless, faithful and free !

And now I want to revert to the subject of art, of which one of my former two papers treated, even though the subject may seem to be of the nature of an anti-climax after the matters I have just dealt with. But art is of very vital importance, and intimately linked with these more thrilling concerns. For it is something that has a continual message for all students of the progress of man. It speaks "in the direct voice," as it were, of past ages and races ; it affords a constant and ready master-key to the understanding of human problems. I alluded to mediæval art ; I asserted my belief that its meaning had not yet been understood, and hazarded the conjecture that it was of the nature of a special " sending," intended to give a foretaste of a greater art to come.

I would now recur, in the light of what has gone before in this paper, to what I said in my former paper about the leading characteristics of mediæval art being joy. I would add to what I then said in support of this idea by inviting a closer examination than I then attempted of the construction and structural principles of the Gothic cathedral as compared to those of any typical Classic or Renaissance building. The Gothic artist's aim was to meet thrust with exact counterfort, to allow the stresses and strains to suggest form, to expend themselves, as it were, in self-realisation. The glory and the beauty of his art consisted in this, that it expressed all currents of strain and counter-strain. The Classic, on the other hand, suppressed these ; it achieved stability by smothering resistance by sheer weight of mass ; it buried its strains and counter-strains without allowing them either expression or self-realisation. In this the Classic resembles the military Imperial idea as applied to

world-conquest and dominance, and the suppression of all minor currents of national sentiment; the submerging of small peoples and their aims, the crushing of opposition by sheer brute force. The Gothic, on the other hand, stands for freedom, for self-expression of every component part and each dynamic constituent, just as do those doctrines of free nationality which we have set up against the propaganda of military Imperialism.

I make no apology for reverting to a parallel which I have already dwelt on at some length in my former paper from the point of view chiefly of the *sentiment* of Classic and Gothic art. It is striking to see, in the light of what has now been said, how it is borne out by an analysis of the very structural principles employed in the respective art-periods. And, if a material hint of the truth of this parallel be looked for, we have but to contemplate the savage rage with which our foes have loosed the forces of destruction against one after another of the world's monuments of mediæval art, especially against that one which has been most acclaimed as its supremely glorious and joyous example, the cathedral of Rheims!

And so I want to say that in mediæval art I see more and more a foretaste of the art of the coming Sixth sub-race, rather than that of the Fifth, and that I doubt whether the Fifth sub-race will ever be recognised as having produced an art-expression of its own fit to stand beside those of the Fourth and Sixth. On maturer thought I am more inclined to conclude that the art-obscurisation, which has marked our sub-race, has been inevitable. "Duty" has been too grim a watchword to inspire the artist. In the atmosphere of duty he can produce only pot-boilers. The atmosphere that he needs is best expressed by the watchword "Joy".

John Begg

SANAT-KUMĀRA, THE ETERNAL VIRGIN YOUTH

By LIGNUS

THERE are several references in Samskrit and Pāli literature to this Great Being, first heard of, perhaps, by Western readers, in *Man: Whence, How and Whither*, in which book he is explained to be the leader of the still remaining Five Lords of Venus, who came to quicken our human evolution on this planet: "in the Fourth Round, in the middle of the Third Root-race, to quicken mental evolution, to found the Occult Hierarchy of the Earth, and to take over the government of the globe . . . these are the true Mānasaputrās, the Sons of Mind . . . the sons of the Fire, the Lords of the Flame." ¹

According to the story of the Hindus and Buddhists, there were five "mind-born" sons of Brahmā, who remained always pure and innocent, ² and this Brahmā was one of the Five. He is regarded as an ideal man. For instance, in the *Buddhacarita* of Asvaghosa, 2, 27, the Prince Siddhartha is described as "he who was like Sanatkumāra," and again (do., 5, 27) his father, Suddhodhana, is "like Sanatkumāra in heaven, waiting on Indra, resplendent in the assembly of the Māruts" ³.

In *Digha-Nikāya, Ambaṭṭhasutta*, par. 99, we have this passage quoted with approval by the Buddha :

¹ pp. 24, 79, 101, 103, 269.

² *Dialogues of the Buddha*, Rhys-Davids, Vol. 2, p. 121; *Mahābhārata*, 3, 185 (Bombay ed.).

³ *Buddhist Mahayāna Suttas*, S.B.E., Vol. 49, pp. 21, 53.

One of the Brahma Gods, Sanamkumāra, uttered this stanza :

“Best of all those who pride themselves on birth
The Khattiya; but best of Gods and men
Is he who fully wise and righteous is.”¹

Again, in *Digha-Nikāya*, *Jana-Vasabha-Sutta*, the Brahmā, Sanatkumāra, enters the Council of the Gods and takes a material form (for He is too lofty a being to be visible even to the Gods of that high realm) in order to recommend the Buddha's Doctrine to them—a pleasant fairy-tale, which may be based on actual facts.

The Three and Thirty Gods were in the Hall of Good Council, discussing happily the increase of Devas and decrease of Asuras. The Four Mahā-Rajas were present, and: “Serene and calm they stood each at his place.” Then a bright light came out of the North and “a radiance shone around, surpassing the divine glory of the Gods”.

Then said Sakka, king of heaven, to the Thirty-Three: “According, friends, to the signs now seen—the light that ariseth, the radiance that appeareth—Brahmā will be manifested. For this is his sign.”

Then the Thirty-Three sat down, agreeing to find out the cause of the splendour, and to go out to meet the King. Now when Sanatkumāra appears before the Thirty-Three he appears as a material body which he has himself created, for his usual appearance is not solid enough to be visible to the Thirty-Three. And when he appears, he outshines the other Gods in colour and in glory, just as a figure of gold outshines the human form, and no God in that assembly salutes him or rises up or offers him a seat, but all sit in silence, cross-legged with folded hands, thinking: “Of whichever God Brahmā Sanamkumāra now desires anything, he will sit down on that God's throne, and, by whatever God he sits down, that God is filled with sublime satisfaction and sublime happiness, like a newly anointed Khattiya king.”

¹ *Dialogues, 1b*, Vol. 3, p. 243. I have much abridged the story

So *Brahmā Sanamkumāra*, having created a grosser form, took the appearance of *The Youth with the Five-Pointed Star* (*pañcasikha*—five points or crests or radiances), and showed himself in the Assembly of the Thirty-Three, rose into the air and sat cross-legged in the sky.

He then spoke in praise of the Buddha's Doctrine in a voice of the eightfold characteristics, namely, "fluent, intelligible, sweet, audible, continuous, distinct, deep and resonant"; this is the *Brahmā*-voice: and he made a shape of himself to sit on the throne of each of the Thirty-Three Gods, and each God thought that he himself was saying what was said:

If He be speaking, speak the Thirty-Three:

If He be silent, they all silent sit.

Then think the Thirty-Three, led by their king:

"He who is on my throne alone doth speak."

After praising the Fourfold Path of Iddhi-Power of the Buddha, he said: "I too, my Lords, by practice of these ways have attained power therein." He then went through the whole system of the Buddha and ended by telling of the Goal and of those who attain thereto, and of the *Anāgāmins*, who return no more to this earth, but attain the goal of *Nibbāna* in some heaven world; he said (of the *Arahant*):

But of that other Breed to tell,

Of higher merit, lo! the tale

I cannot reckon, lest perchance

I should offend against the Truth.

He ended by saying: "There hath been in the past a Teacher so glorious, a doctrine so glorious, a proclaiming of such glorious goals: and in future times also there shall be a Teacher so glorious, a doctrine so glorious, and a proclaiming of such glorious goals."

The same framework of a story is found in the *Mahā-Govinda Sutta*, D. N. 2, in which the Buddha is reminded by *Brahmā Sanamkumāra*, in the form of the *Gandharva* Five-Pointed Star, how in former days He had striven to attain rebirth in *Brahmā's* realm, to have communion with the

Brahmā world: "But," said the Buddha, "O Five-Pointed One, that way did not lead to liberation: but my own way leads to Nibbāna, and that Way is The Ariyan Eightfold Path of Right Views, Right Thought, Right Speech, Right Action, Right Living, Right Effort, Right Concentration, Right Mental Balance. . . . And those of my disciples who thoroughly grasp my Doctrine, by destruction of the Taints have reached (Nibbāna) freedom from rebirth (Arahat). And those who do not fully grasp my doctrine, yet have broken the Five Fetters of this world (and are Anāgāmin), are in the next birth reborn without parents (*opāpātiko*—i.e., deva-birth) in a state where they will reach liberation without rebirth in this world.

"And some, having broken Three Fetters, and having worn thin the three Fetters of *Lobha*, *Dosa*, *Moha*, are once more to return, and then they shall make an end of Ill.

"And some, having broken the Three Fetters (i.e., the first three, of delusion of soul, doubt and ritual) will never be reborn in miserable states (in hell, purgatory or as an animal). These have won the Stream, and are sure to attain insight."

Here, then, in this legend of The Ancient of Days, The Eternal Virgin Youth, Sanat-Kumāra, we have the germ of the idea of a Personal God, the Ruler of this world, who takes on a human form, Brahmā—not to be confused with Brahman, the unknowable, unthinkable, uncreated, of which the Buddha said: "Without this uncreated the created could not exist."

Lignus

REPORT OF THE T.S. IN FINLAND¹

To the President, T.S.—I have the honour of submitting to you, this time, a triennial Report, covering the period from November 1st, 1914, till October 21st, 1917. My Annual Report of 1915 was probably lost in the post, and as I have received no General Report for 1914, I do not even know if my Annual Report of 1914 has reached Adyar. The General Reports for 1915 and 1916 have duly arrived, and I thank you very cordially for your kind words about myself at the last Annual Congress. I really sent no Report in 1916, fearing, as I did, that it might be lost again. Now I sincerely hope that this Report may safely reach you.

The increase in membership during these three years has not been great. In the list of the General Report, 1915, the number of active members is given as 523. As the total now amounts to 634, the increase has been 111. Two new Lodges have been formed, *viz.*, *Korventuli* in Vihanti and *Tie* in Savonlinna (Nyslott). The number of Lodges is now 24.

These heavy war times have, of course, had their influence upon our Theosophical work, making it rather silent and slow. Although the Lodge and lecture work has been carried on regularly and unhampered, everything has been done somewhat *alla sordina*, and my aim as General Secretary has been only to keep the Society sane and safe during the troublous time, leaving its greater expansion to a more prosperous future. This new and better time seems now to have dawned upon us. Russia's great revolution last spring made political conditions more free, and also our Theosophical work got a powerful impetus. All dormant energies were awakened, and a stirring life was felt in the Society.

But first, let me put on record some of the work done during the years that have passed. I especially wish to mention Mr. J. R. Hannula, who in October, 1915, left his former work as manager of a large dairy firm in order to dedicate his whole life to the spreading of Theosophy. For these two years past he has been constantly travelling about the country, lecturing and selling Theosophical literature. The blessing of his faithful and unpretending work is immense. Other faithful and tireless lecturers are Mr. V. H. Valvanne, who visited several Lodges, Dr. Willie Angervo and Mr. Lahja Leppanen in St. Michel, Mr. Kyösti Laine

¹ The following Reports arrived too late to be included in the General Report of the T. S. Convention.

in Tammerfors, and many others. The lecture work in Helsingfors has been regularly carried on by myself as usual, and many *matinees* and *soirees* have been given by our artist members. Among other branches of the work are to be mentioned: the Star of the East work, which since January this year has got a small review of its own, the Lotus schools in some places, and the young people's Theosophical League, especially in Helsingfors.

The Annual Convention of 1915 was held in St. Michel, June 24th—27th, that of 1916 in Viborg, June 23rd—26th. At both Conventions I was unanimously re-elected General Secretary. Since the Viborg Convention the Executive Committee consisted of the following persons, *viz.*, Mr. Aapo Pihlajamäki, Mr. Jussi Snellman, Mr. Juho Tukiainen, Mr. Juho Simpanen, Mrs. Ida Helio, Miss Malin Lindholm, with Mrs. Olga Salo as Secretary and Treasurer. This year the Annual Convention was held in Helsingfors, October 21st—23rd. Our Society was now ten years old, and I had acted as its General Secretary since its birth. I now wished to give place to other and younger forces, and although the Convention would have re-elected me unanimously, I formally declined. So Dr. Willie Angervo was elected General Secretary, and the following persons members of the Executive, *viz.*, Mr. V. H. Valvanne (Vice-Chairman), Mr. Hugo Valvanne, M.A. (Treasurer), Mr. Yrjö Kallinen (Lodge Secretary and Inspector of Lodges), Mr. Unto Nevalainen, Mr. Yrjö Lehtinen, and Mrs. Kyllikki Ignatius. The Convention did me the honour of nominating me Honorary Member of the T.S. in Finland with the title of "General Secretary Founder". I was also presented with a precious gold watch by some friends.

I append a list of books published from November 1st, 1914, until now.¹ The Theosophical review *Tietaja* has now more than 2,000 subscribers.

The Theosophical Society in Finland sends its hearty greetings and best wishes to the President and to the Annual Congress of 1917, although it does not seem likely that this Report will reach the Convention in time. I leave the General Secretaryship of the T.S. in Finland under good auspices, and I hope that the Theosophical work in Finland will go on successfully, ever widening the circle of its influence and authority. Thanking you, my dear and beloved Mrs. Besant, for the time I have acted as your Secretary in Finland, I assure you of my never-dying love and friendship.

Yours as ever,

PEKKA ERVAST

¹ This list was received, but is not appended here

REPORT OF THE T.S. IN CUBA

To the President, T.S.—I have the pleasure of submitting to you the Annual Report of the Cuban Section for the year ending 31st October, 1917. During the year we met with several vicissitudes painfully affecting the Cuban Section on its onward course. Besides the European War and the Mexican revolution, a little civil war which broke in upon this Island has a great deal marred our regular growth, both on its material side and that of the spreading of Theosophy. This caused many members to drop out, but notwithstanding, we are striving to compensate our losses, with the help of a few faithful servers, and are maintaining as best we can our Theosophical propaganda and trying to influence the general public by our teachings.

The internment of our beloved President (which we knew by *The Messenger*) has deeply impressed all members of this Section, who are greatly regretting that such political measures were ever considered necessary by a representative of the British Government, although we are sure that persecution and moral torture has exalted her even higher before Humanity and also Those who are Power and Love. We greatly rejoiced when we knew (by *Bulletin Theosophique*—the French T.S. organ) that her internment, together with that of her two companions, had come to an end.

During the year the following Lodges have been chartered :

Name	Place	Country
Sirio	Mexico...	Mexico
Theo-Citlalin	" "	"
Sol	Trinidad	Cuba

The following Lodges have been dissolved :

Name	Place	Country
Lote	Mexico...	Mexico
Hellen P. Blavatsky.	Aguadilla	Puerto Rico
J. Krishnamurti	Utuaado ..	"
Quotzalia	Guatemala ..	Guatemala

One hundred and forty new members have been enrolled and 137 have dropped out for the following reasons :

Non-payment of fees	110
Died	5
Resigned	13
Transferred	9

137

Therefore we actually have 36 Lodges and 827 members, distributed as follows :

Cuba . . .	20 Lodges	..	455 members
Costa Rica . .	3 "		90 "
Mexico ...	7 "		171 "
Puerto Rico ...	3 "	... ..	74 "
El Salvador ...	2 "	... ..	24 "
Panama . . .	1 "	... ..	11 "
Colombia . . .	.. ..	... ..	1 member
Venezuela ...	.	.. ..	1 "
	<hr/> 36		<hr/> 827

Notwithstanding the difficult financial and moral conditions throughout the countries which form the Cuban Section, the Theosophical propaganda has been very much reinforced by the increase of periodicals. Our official organ *Revista Teosofica*, interrupted February, 1916, was resumed again since last February. *Virya* Lodge, S. Jose de Costa Rica, continues the publication of its quarterly magazine *Virya*, and also *La Estrella de Oriente* is being published by Ananda Lodge, at Ponce, Puerto Rico. So are doing some Lodges of Mexico with *Mayab*, another Theosophical paper. To the above we have to add a new magazine by Lodges of Mexico City under the name of *A Fraternidad*, and the bulletin *Teosofia* by the Surya Lodge of Havana.

It is intended by some members to work on Co-Masonry and Education, but these activities have not as yet come to be a matter of fact.

In conclusion, I beg to send, in the name of the Cuban Section, our deep love and devotion to the beloved President and our cordial greetings to all brothers at Convention.

RAFAEL DE ALBEAR,

General Secretary

REPORT OF THE T.S. IN SCANDINAVIA

To the President, T.S.—The work of the Scandinavian Section has been carried on in the same way as during previous years. Two new Lodges have been formed, namely, the Olcott Lodge in Copenhagen, and the Hernosand Lodge in Sweden, the latter being merely a revival of an old Lodge, which had for some years ceased to exist. The *Helsingborg* Lodge has been dissolved. The total number of Lodges thus attains 30. During the year from November 1st, 1916, to November 1st, 1917, 108 new members were admitted, 27 have resigned, and 10 have died. The total membership thus has been increased to 909, whereof 758 are Lodge members, and 151 unattached; 6 unattached are living in Finland. The total increase is thus 71 members. The following table shows how the members and Lodges are distributed in the different countries:

COUNTRIES	MEMBERS Nov 1st, 1916	INCREASE	DECREASE	MEMBERS Nov 1st, 1917	LODGES
Sweden	488	41	24	505	23
Denmark	298	59	12	345	5
Iceland	46	8	1	53	2
Finland	6			6	..
Total	838	108	37	909	30

The propaganda work has been carried on by the members of the different Lodges by public lectures in connection with the Lodge work. An intense lecturing work has at intervals been done through the group of young members living at the Colony of Stocksund, partly by the members of this group and partly by Mr. G. Lindborg, who has held several series of lectures at the People's House in Stockholm, with special addresses to the working classes. This has proved to be a good idea, as the more intelligent among the workmen seem to be eager to receive the message of Theosophy. Big classes for studying Theosophy have been formed out of the audiences at these lectures. In Denmark the propaganda work has been upheld through lecturing tours by Mr. Thaning and Mr. Lexow.

Our sectional monthly, the *Teosofisk Tidskrift* has been edited on the same principles as before. A new publication called *Medlems Bladet* (Bulletin for members) has been started on January 1st for the special information of our members about the work of the T. S. and about the vital questions concerning its new departures in the social and political field, deemed practical to discuss among members only. Owing to the great expense connected with our publications a proposal to stop temporarily the *Teosofisk Tidskrift* has been voted on, giving evidence to the great interest among the members for continuing this publication in the previous way.

The Annual Convention was held at Pentecost in Copenhagen, Mr. Erik Cronvall being re-elected General Secretary. The Convention proved to be a great success, working to the end of strengthening the work in Denmark, where all Lodges except one have been more closely connected by forming a Lodge Council under the presidency of the newly elected Danish representative, Countess Ellen Bille Brahe Selby.

We have all been following with the greatest interest, coupled with anxiety as to your welfare, the great work which you are carrying on for the uplift of India. The news of the internment of yourself and your brave assistants, as well as your final release by order of the Government, have been noticed and commented on in the Press even in our countries. It is our hope that you will be permitted to work in the future in the same splendid way as you have always done during many years, and that the difficulties now successfully overcome will lead to the effect of bringing about the final triumph of your cause.

Your Seventieth Anniversary was celebrated at Stockholm, and a telegram of congratulation was sent, which we hope will have reached you.

We beg to present the most affectionate greetings from our members in Scandinavia.

ERIK CRONVALL,
General Secretary

CORRESPONDENCE

HOW, WHEN AND WHERE?

ENVY, of a refined and rarefied type of course, is apt to possess the average Theosophical soul when reading Mrs. Besant's intimate "Talks" to a class in Adyar. What wouldn't *we* give to be able to sit at her feet! What a boon to even ask a question now and again.

Why not *ask* a question then, said my Theosophical soul to me—even on paper; a query that perhaps your Fellows might also wish to **make**, and perchance have it answered in THE THEOSOPHIST. Perhaps others are at intervals conscious of the great power behind the Theosophical Society, and are also confused as to the manner in which it should be used.

We have been told to endeavour to be channels for the Master's power. But how, when and where? Some days ago, when I was feeling widely benevolent (I believe I had been meditating), the garbage man drove up. Why be a respecter of persons? Anyway, probably he needed help more than some likely-looking citizen. Immediately I concentrated on the poor chap, and poured out power upon him. Evidently he responded with a sense of great confidence and bravery, for he stole my biggest and best garbage can.

It may have been a coincidence, but at other times when I "poured out" I have had reason to suspect that I had been acting the part of a flappedoodle. If the garbage incident was not a mere coincidence, what was wrong? The channel is defective, to be sure; but I am not thievish. If the fault was with the fellow himself, does not the result contain a hint against indiscriminate outpourings? Did some dark force suddenly nab him? Or does this power act as a stimulant to intensify whatever is uppermost in humanity, as liquor will make one man revel in the beauties of Shakespeare and cause another to knock his neighbour on the head? Or will this force, which we endeavour to use for good, ultimately result in good, although the immediate manifestation be evil?—miniature Jean Valjean episodes? At any rate I should like detailed information before I experiment much more with a force which is very real and magnificent in range, but which evidently may, through ignorance, be misapplied. If misapplied, then in a sense wasted, of course, if not actually harmful.

Another illustration of my own probable folly. At a funeral I endeavoured to help mentally the struggling young pastor, who had

been ill instructed for his job, like so many American preachers. He stopped stammering and was getting along beautifully, when he made some absurdly dogmatic statement which I couldn't possibly endorse. My mental denial was immediate. "Oh no," thought I, "I cannot help anyone to make such pronouncements!" Immediately the young fellow contradicted himself. After the service one of the congregation remarked (he was of an antagonistic religious persuasion): "Well, that's the first time I ever heard a preacher contradict himself in the pulpit, almost in the same sentence"

F. A.

REPLY

IT is not desirable to concentrate on a person and pour thought-force into him. It will run along a channel already cut in his nature, and help him to good, if that be his normal tendency, to evil in the reverse case. Concentration may be used to send out a good thought into the neighbourhood; it will be attracted and assimilated by those who are receptive, and will pass others by. Thought is a real force, and to drive it at an individual is always dangerous unless done with knowledge. Thoughts of love, of protection, may be sent to those the sender knows; evil influences known to be surrounding a friend may be opposed by a shield of love interposed between him and them, radiating outwards.

The incident of the young preacher is instructive. It is easy to confuse a receptive person while he is speaking; but F.A. would do well not to shoot out such currents in future; it is hardly fair! But of course F. A. did not realise the force of thought, trained by regular meditation.

ANNIE BESANT

THEOSOPHY AND CHRISTIAN SCIENCE

WHEN reading, in the February THEOSOPHIST, Mr. Woodward's remarks under the above heading, the question kept tapping at my consciousness as to whether he could imagine Buddha, of whom it is evident he is a disciple, expressing Himself regarding either Jesus or Mrs. Eddy with such a lack of sympathetic comprehension.

As a Theosophist and, therefore, to some extent a student of the Power of Thought, it seems to me clear, although not a Christian Scientist (why not Sciercer, if I am a Theosopher, according to Mr. Woodward?), that Mrs. Eddy has enabled many millions, including about twelve millions of her followers in the United States, to break through the stultification of convention and to lift, even though very slightly, the veil hiding, or rather screening, the Mysteries. To have accomplished this means helping a very large number of people to realise a varying degree of responsibility and consequent necessity of co-operating consciously with a Divine Purpose and Plan so far as they are understood.

If this conclusion is correct, it means that although the Christian Scientist of to-day, owing to past habits of thought, may find it impossible, difficult, or apparently unnecessary to accept Reincarnation, there is little doubt that their children, with a less prejudiced mind and a more sensitive consciousness, will respond to the teachings of Theosophy, if reasonably presented, to a remarkable extent; in fact they are likely to show a highly intuitive, *i.e.*, a sufficiently "unreasonable" recognition of the Truth.

But why lump Jesus and Mrs. Eddy together, and by attacking the latter suggest the defective teaching of the Author of the Christians? We do not condemn Brāhmanism because of the Jains, nor Buddhism because of Lamaism, nor Confucianism because it has not converted Shintoism and Taoism.

If Theosophy is of any value to us, it should surely teach us Charity, and enable us to recognise that ALL religions, and the sects of all religions, are but the various aspects of a great central Truth, even as the many applications of electricity do not contradict one another. The dazzling searchlight and the humble electric hair-brushing machine are but expressions of the same mighty power, even as, let us say, Buddhists and Christian Scientists are but expressions of the same Mighty Power of Love, the recognition of which, in sufficient intensity, has doubtless been the force which has sent all religions on their way to the hearts of their followers.

London

FREDERICK THORESBY

BOOK-LORE

Shakti and Shākṭa, by Sir John Woodroffe. (Luzac and Co., London.)

This book consists of four articles, which have appeared mostly in Indian magazines, and a series of lectures delivered before the Vivekānanda Society at Calcutta. The author is already well known to students of Oriental philosophy, under the *nom de plume* of Arthur Avalon, for his important work, *Principles of Tantra*, two volumes of which have already appeared; and our readers will no doubt remember articles in THE THEOSOPHIST from his pen. For the benefit of any who are unacquainted with his work, it may be as well to mention that his translations of Tāntric literature, and his comments thereon, have been carried out with the object of rendering this interesting and extensive side of Hindū religion available to Western readers—and, in many cases, Eastern readers too—and thereby removing much of the ignorance and consequent prejudice which has hitherto prevented the subject from receiving intelligent study. In this pioneer undertaking Sir John Woodroffe has already achieved a remarkable success.

The whole system of Tāntric philosophy and ritual is based upon the conception of Shakti, Divine Power, which is personified as the consort of Shiva and therefore as the World-Mother. In this way the author claims that an object is provided for human worship and comprehension without invalidating the monistic origin of the conception. In fact he argues that not only does it remove the chief objection to which the Vedānta philosophy of Śaṅkarāchārya is open, namely, that of being a cold and lifeless abstraction, but is actually more consistently monistic, as it avoids the implication of an apparent unreality—Māyā. According to the Shākṭa philosophy, manifestation is real in the sense that it is willed by the One and is an expression of His Power. It is therefore essentially pantheistic, but is a transcendental pantheism in that Shiva, the One, has also the power to withdraw from manifestation, in which case the universe disappears.

The accompanying drawback to this position is that "evil" is included with "good" as "divine," and hence the ignorant have

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jumped to the conclusion that the lower manifestations of life are equally worthy of worship with the higher, the natural result being that sensual accompaniments have crept into the ritual and have been seized on by opponents as invalidating the entire system. Of course, as the author points out, it is not fair to judge a movement by its extremist exponents, and therefore he presents the Tantras to us just as he finds them, impartially but sympathetically, and brings to bear on them all the weight of his learning and scholarship.

The main portion of the book is occupied with the purely philosophic aspect of the Tāntric system, and the chapters on Chit-Shakti and Māyā-Shakti especially reveal a wonderful grasp of the fundamentals of consciousness. But, as the author constantly reminds us, the Shākta is essentially a man of action, and is not content with mere intellectual abstractions as a substitute for realisation. He has therefore elaborated a scheme of ritual in which the mantra plays an important part, and a very interesting chapter is devoted to the laws of nature on which the mantra depends for its effect. The final item on the Shākta's programme of self-development consists in arousing the serpent-fire, or Kundalini; and so we find this subject, which Theosophists are wont to speak of with bated breath (and no doubt quite rightly), presented as a practical proposition, and so far explained that we naturally begin to wish to hear some more about it. This justifiable curiosity will, we understand, be satisfied by the next volume of *Principles of Tantra*.

On the whole we do not imagine that the temperament for which the methods of Tantra were originally intended, is often met with in the world of to-day, least of all in the West. On the other hand, there may be many who find in these ceremonies a comfortable halting-place on the journey of life, without actually developing any tendencies towards becoming either selfish or unselfish magicians. Probably their chief use nowadays lies in affording some valuable evidence of the recognition of occult powers in the past and the possibility of their being used again in the future by those who have earned the right to use them. Be that as it may, the student of religion, and above all the Theosophist, owes a deep debt of gratitude to Sir John Woodroffe for his bold championship of a misunderstood philosophy, for the mass of material he has made available, and, especially in the case of this book, for the able manner in which he has rendered it intelligible to the average reader.

W. D. S. B.

Practical Theosophy, by C. Jinarājadāsa, M.A. (Theosophical Publishing House, Adyar, Madras. Price Re. 1.)

Asked, "What is Theosophy?" we are sometimes tempted to answer, "Everything". It is a science as much as it is a religion, or a philosophy; with the methods of science it combines the inspiration and the intuition of Art; it offers an answer to every question and a solution for every problem. One might say shortly that it has "a place for everything, and everything in its place". Thus, in *Practical Theosophy* we are shown, not so much the place of Theosophy in practical affairs, as the place which the various departments of activity have in Theosophy. The author bears ever in mind the synthesis of things, just as he advocates that children should be educated to do in the chapter dealing with school life. For him life is a totality into which he fits the parts as the pieces of a puzzle. In seven small chapters the whole field of everyday life is covered—(1) general, (2) in the home, (3) in school and college, (4) in business, (5) in science, (6) in art, (7) in the State—the one message being conveyed throughout—that the Soul is immortal, and a background of eternity lies behind all the changing scenes of life.

The home is pictured as a meeting-ground for souls who have "kārmic obligations" to discharge towards each other; also it is a stage for the rehearsal of parts to be played in the future. The child as a soul "does not belong to the parents; they are only the guardians of his body," and while the animal instincts of the body should be curbed, as a soul "he has the right to make his own experiments in life". At the present moment, when education has a foremost place in our thoughts, the third chapter and pages 9-12 of the second chapter are specially valuable. The need is pointed out for a synthesising element in education, to enable the child to feel the various departments of knowledge as parts of a whole.

A work yet waiting to be done for education is to write textbooks and story-books for children which present to them the universal life of humanity, while fascinating their imagination at the same time, we could make of children great philosophers, if only we realised that philosophy is not a matter of definite systems or schools, but of thoughts, feelings and aims which the best of humanity have all in common.

A fascinating chapter is the fourth, "Theosophy in Business". We are able to recognise spirituality in the intellectual grandeur of Science, and the emotional splendour of Art, and we allow that the home and the school life may be spiritualised, but we are apt to look upon business as an unspiritual department of life. We recognise its necessity, we know somebody must carry it on, much as we realise that some one must fight our battles even though we disapprove of war. Each one of us has more or less some touch with this great

business life of the world, and we touch it gingerly with finger-tips, regarding it as an unavoidable interruption to our upward progress. That "the trivial duties of the home have shining through them the light of Eternity" we admit, for it touches the sentimental in us, but it is a revelation to descry the light of Eternity gilding the common task of the man counting out cold coin, or reckoning up dry figures, to see Him who is the Great Architect, and the Father of us all, revealed also as the great Business Man, working through the all-important organising and administrative department without which civilisation would collapse. We had thought of greed, dishonesty, self-interest, and lo! we find men attaining union with the Divine, by accurately and efficiently carrying out "my Father's business"

D. C.

The Heritage of Our Fathers, by C. Jinarājadāsa, M.A. (Theosophical Publishing House, Adyar, Madras. Price As. 12.)

India's heritage from her fathers (and mothers) is, according to this small book on a large theme, Soul-Force. When India enters into the full democracy that realises the Great Purusha in all humanity, she will also have achieved the true world-conquest. That is the central thought of the book: a spiritual empire of service to transmute the empires of conquest and materialism. Signs of that coming empire are to be found in the dramas of Rabindranath and the pictures of the Bengal School, which, without losing the divine vision, have realised also the divinity of life. To the Hindū pantheon, the author adds another potent deity, God the Nation—not the State, which is a heartless machine, but the nation, the people, which is a vital personality. A hopeful book, this, and in the author's happy style. It is in the fitness of things that Mr. Jinarājadāsa, probably the most western of Easterners, should dedicate it to probably the most eastern of Westerners—Mrs. Besant.

J. C.

Reincarnation: The Hope of the World, by Irving S. Cooper. (Theosophical Publishing House, London. Price 1s. 6d.)

Mr. Cooper has been for many years a lecturer on Theosophical subjects, and it is evident from the little volume before us that he is experienced in dealing with the problems which beset the minds of "enquirers". Theosophists who are interested in propaganda should *certainly acquaint themselves with this book, as one which will help*

many of those who come to them for an explanation of the subject of Reincarnation, and at the same time one which will be of assistance to themselves in arranging material for lectures. It is very simply written and introduces very few of the technical words and phrases which bewilder the beginner. Apropos of this effort—so successful in the main—to use only the simplest terminology, there is one word which Mr. Cooper introduces which, we think, if made current, will tend to confuse the mind of the beginner, and that is “soul-body” for what has hitherto been called “causal body”. The word “soul” is already applied to so many different conceptions, which it is difficult to keep disentangled from one another, that to add another seems a pity. However, among so many excellences, this is perhaps a matter of comparatively small importance. A more important defect, and one which may make the critically-minded reader pause, is that under “Proofs of Reincarnation” the author has included what can hardly be called more than arguments in favour of the truth of reincarnation. One is afraid that by claiming rather too much Mr. Cooper may damage the cause he has so much at heart and which, for the rest, he so ably supports. The book is one of the best of its kind.

A. DE L.

The Science of Immortality, by D. N. Dunlop. (The Path Publishing Co., London. Price 4s. 6d.)

Mr. Dunlop's book of essays is a happy combination of speculative metaphysics, Theosophical teachings and illuminative imagination. It discloses much quiet, original thought and expression on abstract subjects such as “Will,” “Thought,” “Breath and Desire,” “the Soul and its Manifestations,” etc. A special feature of the book is the absence of all Eastern terms, and this will enable non-Theosophists to read it without difficulty. It contains a particularly fine chapter on “Personality,” in which the arguments are finely driven home by a wealth of illustrative figures of speech.

In the essay on “Breath” Mr. Dunlop writes of “the tidal ebb and flow of the breath between the centres within and without the body,” and the tide of reasoning throughout all these essays seems similarly to ebb and flow between the view of the human being as the “epitomised edition of the world which each of us is” and the view that “we see ourselves reflected in our environment”. The author's working out of the latter view brings him to very thought-provoking conclusions, one of which is that he considers man the creator of types of animals, so that the carnivora are the products of the preying,

rapacious thoughts of humanity. Oscar Wilde reasoned in a parallel style, that the artist created Nature, and that there was a change in fashion as to what people generally saw, as Nature produced entirely according to these changing views, primarily of artists.

An example of the author's arresting method of epigrammatic expression is the following :

The descending life acts as food for the ascending life, the manure at the root of the rose has a great deal to do with the beauty and perfection of the flower. It might be said indeed that filth and fertility are the same

The writer's aim seems to be rather to start, or sometimes startle, his readers into a new way of looking at the fundamentals of life, and leave them to follow out all the implications themselves, rather than himself to work out fully the various new ideas he brings forward. This is the stimulating and suggestive method of the true educator, and we have no doubt that this book will be a valuable help to those in a state of mental transition who are seeking fresh materials for spiritual reconstruction between those "cycles of recurring materialism" on the different planes, of which the author treats so wisely.

M E. C.

Our Boys Beyond the Shadow, edited by the Rev. Fred Hastings. (Sampson Low, Marston and Co., Ltd. Price 4s. 6d.)

We have here eighteen short essays by a number of Christian ministers belonging to different denominations. The essays deal with subjects which are perplexing the minds of many people all over the world at the present time, and which arise from the fact that hundreds are mourning the death of husbands, sons and brothers without having the comfort of any very definite idea of what death really means or of what is the fate of those who have passed "beyond the Shadow". The book represents the average opinion of educated Christendom, and is useful to Theosophists for at least one reason : it gives them a fair idea of current Christian belief. Many propagandists in the T.S., having themselves no further need of support from the Churches, lose touch entirely with the average thought of the time, and in their lectures or in their talks with enquirers show themselves quite ignorant of present-day Christianity, speaking of it as it was, years ago perhaps, when they themselves left its fold. To such the present collection of writings should be welcome.

A. DE L.

THEOSOPHY IN THE MAGAZINES

THE RELIGION OF THE GOD-STATE

AT this time when numbers of people are expecting a new development in religion and in some cases attempting to anticipate the direction such a development is likely to take, it is well for those who have the advantage of some Theosophical study to notice any striking expression of religious thought that may be put forward, even though it be in direct antagonism to their own views, especially when the real antagonism is partially concealed by a superficial resemblance. An instance of the latter kind is provided by a quotation appearing in the May number of *The Modern Review* in the course of an article entitled "The Future of Militarism". This quotation is taken from Mr. G. Lowes Dickinson's book *The Choice Before Us*, and is an attempt to forecaste what the religion of the future will be if militarism is accepted as a policy inevitable for self-protection. The strength of the religious instinct has ever been recognised by leaders of all manner of enterprises, and consequently we find that the successful leader generally begins by trying to win over the religious instinct of the people to his side by producing or reviving a brand of religion that best supports his cause. Bearing this fact in mind, Mr. Lowes Dickinson gives the modern militarist credit for sense enough not to neglect religion as a primary means of furthering his ends; indeed this has already been done to a considerable extent in Germany, resulting in a blind worship of the Fatherland and its Kaiser, and the determination shown by the masses in the present war. He therefore outlines a religion which he calls "the religion of the God-State"—exaggerated perhaps, but none the less probable when compared with the lines some religious sects have pursued in the past—in order that the spread of militarism by this method may be detected and nipped in the bud. The passage begins with a short creed, the satire of which is all the more effective for the close resemblance of its doctrine to much that is being preached nowadays.

The essence of this religion, stated without compromise or qualification, is as follows. The State is the purpose and end for which individuals come into existence. It is a god, and, like other gods, it is mysterious. Its nature is unknowable and undefinable. The State is something supernatural. It is not the sum of its members. It is not their trend, their purpose, or their impulse. It works through Governmental agents, who may be called its priests. But it is not they. It works upon the people, but it is not they. Neither their happiness nor their well-being, nor even the well-being of the Government, is its purpose. Its purpose is Its own Being and Power.

Is it not possible, we may well ask, that militarism will absorb and pervert even some Theosophical teaching that seems to suit its

purposes, for instance, the comparatively recent statements regarding national devas? Most probably one who believes in the existence of such beings will begin by assuming that they are at least well disposed towards the individuals of their nations, even if they are more concerned with the welfare of their nations as producing certain types of consciousness; he will also doubtless credit them with a certain sense of responsibility for the adjustment of the national karma entrusted to their supervision. Otherwise they would be more despicable than monstrous vampires, and should be resisted by the people of any self-respecting nation. But it is by no means a far step for some interested persons to suggest that even such exalted beings may sometimes run amuck at the expense of their human dupes, especially when the morality of a deva is already said to be very different from that of a human being; add to this suggestion the further one that the advantages of Yoga with such a being outweigh all the risks, and we at once have a very plausible corroboration of the Religion of the God-State.

As for the relations of this god with its worshippers, Mr. Lowes Dickinson continues :

It [the God-State] has, in fact, one point of contact with its worshippers it demands their sacrifice to itself, a sacrifice complete, unreserved, unquestioning, a sacrifice not only of their lives but of their most passionate feelings, their deepest convictions. They must have no conscience but its, no cause but its. They must be its slaves, not body only, but mind and soul. They are nothing. It is all. . . . Thus, both before and after the period of actual military training, the citizen will be prepared and confirmed for his main business in life by every form of spiritual exhortation. Education will mean training for war. The effort to teach men to think and judge for themselves will be eliminated. For nothing could be more directly opposed than this to the cult of the State and of war. That cult requires what is rather a discipline than an education. The student must be taught dogmatically what the purposes of life are, not permitted, still less encouraged, to examine the question for himself. He must be taught, from infancy up, that he came into the world to sacrifice himself in war, that the reason of this is a mystery, and that into that mystery it is blasphemy and pride for the human reason to pry.

Needless to say the morals of the new religion, as enumerated by Mr. Lowes Dickinson, can scarcely be reconciled with Christianity, but after all the Old Testament is so rapidly regaining its influence that perhaps the Gospels as a whole may in due course share the fate of the Sermon on the Mount. The other references to this book all go to show that it deals with many questions on which hangs the future of civilisation—whether it shall be one of brotherhood or extermination; there is no middle course.

W. D. S. B.

Vol. XXXIX

THE THEOSOPHIST

ON THE WATCH-TOWER

PROFESSOR PENZIG has been General Secretary of the Theosophical Society in Italy for very many years, and a highly respected Professor of the University of Genoa. He has lived in Italy for forty years, and for thirty-five years has been a nationalised Italian citizen. He writes :

Although all my sympathy, my feelings and my actions have ever been for this country, the people here will always consider me as a stranger, and since, in the actual state of things, the hatred against everything connected with Germany has reached a high degree, I have been obliged to leave Genoa, and resign the Secretaryship.

He is a great loss to the Society in Italy, and we offer him our sympathy. But feelings inevitably run high in time of War, and Germany has put herself outside the pale. A very worthy successor has been elected in our good brother Emilio Turin, and we wish him a useful and happy career.

* * *

Our Poona Lodge, T.S., has had a serious loss in the passing of Brother Trimbak Vasudeva Gupta on July 14th, after a very brief illness. He was a very faithful member

of the T.S. and ever had its welfare at heart, and his fellow-members feel his loss much. He has entered into the Peace, and the love of his comrades follows him.

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The Anagarika Dharmapāla, who is one-pointedly set on raising in Calcutta a Vihāra—a Temple—in which to enshrine the Relic of the Lord Buddha, placed in the care of the Mahā Bodhi Society by the Government of India, writes me that the proposed Vihāra will cost Rs. 73,000, and that they have in hand Rs. 68,000. He earnestly appeals to every Lodge of the Theosophical Society to send a small gift to the Fund, sending it to him at 46 Baniapooker Lane, Calcutta. He also asks me to publish the following in THE THEOSOPHIST. Cheques and Money Orders may be sent to him to the Hong-kong and Shanghai Bank, Calcutta. The Anagarika has also opened a current account with the National Bank of India, Ltd., 26 Bishopsgate, London, E. C., which will receive donations if sent to them marked "A. H. Dharmapāla, Mahā Bodhi Society". This will be convenient for English subscribers.

CALCUTTA VIHĀRA FUND

DONATIONS RECEIVED FROM T.S. MEMBERS

			Rs.	A.	P.
Mr. and Mrs. C. Jinarājadāsa, Adyar	...	...	150	0	0
Blavatsky Lodge, T.S., Bombay	...	...	101	0	0
Mr. Narain Rau Varma, „	5	0	0
Mr. Atma Ram	5	0	0
Mr. M. H. Master, Asst. Surgeon	5	0	0
Total			266	0	0

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Theosophical work goes forward in Ireland. The Rev. John Barron writes me that Miss Clara Codd is to visit Dublin and Belfast in October next, and says that Belfast Lodge is working steadily and the classes for enquirers were well attended. Mr. Barron has been taking a holiday in his

old working ground in Lancashire, and was very happy to find himself among old friends in Burnley, where a well known public worker, Mrs. Lancaster, the widow of a mill-owner there, has taken the lead. He speaks admiringly of the local Lodge rooms, their walls hung with very clever diagrams for the use of students. At Bradford, he met Miss Codd, and remarks that while the churches are complaining of scant attendance, her lectures are packed. At the Mechanics' Institute, for instance, holding one thousand persons, the Hall was quite full, while from another lecture, at a Picture Palace holding 650, large numbers were turned away. I knew Bradford and Bradford audiences well of old, strong-headed, warm-hearted, mostly of working men and women, keen politicians also. In early days I lectured there on Home Rule for Ireland, and they would, I am sure, welcome me as warmly as of yore, if I appealed to them for Home Rule for India.

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But the day of my meeting British friends is, so far as I know, in the distance, for I cannot well leave India, women who leave during the War being barred from return. My home and work lie here until India wins Home Rule, and the fact that a period of increased repression is rising on the Indian horizon, is the more reason why I should stay.

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It is very pleasant to hear from France, that our General Secretary there, M. Charles Blech—I do not know what his Army rank now is—has received the rosette of the famous *Chevalier de la Légion d'Honneur*. A French letter tells of the calm strength of Paris, though the Germans were at their nearest when the letter left the capital. I may repeat here what I have written this week in *The Commonwealth*, sending it as a message to my French friends.

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"Paris may now be regarded as safe, but, as showing the high spirit of the French, it is interesting to note that they were in no way inclined to despondency, even had it been

captured by the enemy. In 1870, the fall of Paris was the fall of France. Paris has ever been her heart, nay, was France herself. But in 1918, France regarded the probable capture of Paris as a mere incident in a continuing War, and calmly prepared her defences right down to Bordeaux, standing with invincible courage, ready to fight to the death. She is no longer vulnerable, for her true defence is in the hearts of her people, not in fortified zones, and these cannot be captured by the enemy, they are impregnable."

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As I have many anxious enquiries from England as to the condition of Indian feeling, I also reprint here a general statement of the position.

"The political situation in India is clearing and steadying itself. In the first shock of disappointment caused by the niggardly Reforms after the hopes raised by the proclamation of August 20th, 1917, confused cries of anger and disgust were naturally heard. But India steadied herself quickly, and all over the country Conferences have been called to express formally her refusal to accept the proffered reforms as any fulfilment of Great Britain's solemn pledge. The most moderate of Moderates demanded large changes, under a camouflage of gratitude and praise and flattery; many of the prouder and more self-respecting—indignant with the arrogant assumption of India's unfitness to manage her own affairs and the claim of Great Britain to act indefinitely as guardian of a ward condemned to a lengthy minority, while the guardian manages the estate for the benefit of his own firm—loudly called for total rejection of the Reforms as an insult rather than a recognition of a just claim. The great mass between these two extremes, including nearly, if not all, of the well known leaders of the reasonable Moderates and the Nationalists of all types, were either for acceptance with drastic modifications, or for non-acceptance with constructive proposals on the line of the Congress-League

Scheme, as a first unsatisfactory step, to be quickly followed by others.

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"The difference here is not purely verbal. Acceptance would make us partly responsible for an unsatisfactory measure, likely, in its working, to cause much friction and ill-feeling between the British and Indian parts of the executive Government, thrown by the proposals into positions of constant antagonism. Moreover, it would stop agitation, to which the country is pledged by the Congress-League resolutions, until the establishment of Self-Government is securely fixed at an early date. Non-acceptance, with constructive proposals for improvements as a first step, means that we cannot prevent the British Parliament passing any measure it pleases, and it remains solely responsible for the difficulties of a largely unworkable scheme; further it repudiates responsibility for the numerous objectionable features in the proposals, which are not touched by the suggested improvements, in which control over the budget is a *sine quâ non*; it leaves room for indignant protests against the tone and spirit of the whole Report, and its bureaucratic legends substituted for Indian history; it leaves us free to carry on a steady and strong agitation for the swift succession of changes which will make possible the realisation of clause (c) in Resolution XII of the Congress of 1916, demanding that in the Reconstruction of the Empire India shall be raised from the position of a Dependency to that of equality with the Self-Governing Dominions; and finally, it prevents Great Britain from going into the Peace Conference and declaring that India has accepted her offers and is contented to remain indefinitely a ward and Dependency under her rule.

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"I lay stress on the above, because, to me, the position of India under 'acceptance' and 'non-acceptance' is entirely different. The first leaves her bound; the second leaves her

free. It is not therefore a verbal, superficial, difference. It is a vital difference of principle, on which the immediate policy of India depends. I venture, therefore, to hope that the matter will be carefully considered."

* * *

We are making steady progress with the movement for National Education, though it is, of course, uphill and difficult work. July saw the opening of the National University and the Agricultural College in the Damodar Gardens estate, leased by the Educational Executive from the Theosophical Society. There followed the opening of a High School for Boys in a beautiful compound nearer to Madras; a Girls' School in Mylapore, a crowded suburb, and a College of Commerce in another district. Near the end of the month, a Training College for Teachers was in course of establishment near the Boys' High School, for more than any other educational need is that for Teachers, the profession once the most honoured of all in India, but which has fallen upon evil times in these later days. It needs to be raised again to its old dignity of a "vocation," a true calling of the Divine Voice of the Spirit, bidding its brain and body yoke themselves to the service of the future citizens of the Nation. At present, it is too often the last resource of the mediocre, who cry: "Take me, I pray thee, into the priest's office, that I may eat a piece of bread." There are indeed many good and noble teachers, attracted to their work by love for it and by desire to serve. But they are not numerous enough to lift the whole profession, partly because men's worth nowadays is measured by money rather than by character, and the lower ranks of teachers are shamefully ill-paid. In some of the country parts of the Bombay Presidency the teachers are so badly paid that they can only afford one meal a day, and the death-rate among them is very high in consequence of this chronic starvation.

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At Madanapalle, we have suffered much from the antagonism of the Government Educational Department, which

took up some land and a building which we had improved, and confiscated other buildings which we had raised, believing that the lease would, as is usual, be renewed. A recognised High School has also been opened, and on the principle of returning good for evil, we are allowing some of its boys to use our chemical laboratory, as it has none of its own.

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The Benares College and Girls' School are doing remarkably well, and have come up brilliantly in the examinations, in quality not in quantity, for the number of girls who seek College education and University degrees is, as yet, small in India. The Boys' School also is struggling to keep its head above water through the exertions of devoted teachers. Cawnpur Boys' School, also, is another brave effort.

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In South India we have very successful Girls' Schools in Madura, Kumbhakonam, Coimbatore, and, just lately, in Mangalore, where Roman Catholicism is very strong, so that Hīndūs found it difficult to obtain education for their girls, without the risk of perversion. It was this need which brought about the opening of the school, which is growing very rapidly.

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To finish my educational chat, I may say that the Indian Boy Scouts' movement continues to flourish amazingly, and has found in Mr. F. G. Pearce—English Theosophists know the name well—an ideal Scout Commissioner. A very good little magazine for boys has been started—last month saw the first number—under the name of *The Indian Scout*, full of pleasant things. So you see, British readers mine, that we are not neglecting the youth of the country, its future citizens, in our vigorous work for political reform. The educational work, however, will be enormously facilitated when, having won Home Rule, India will have her own educational policy, and control it from the village school right up to the University.

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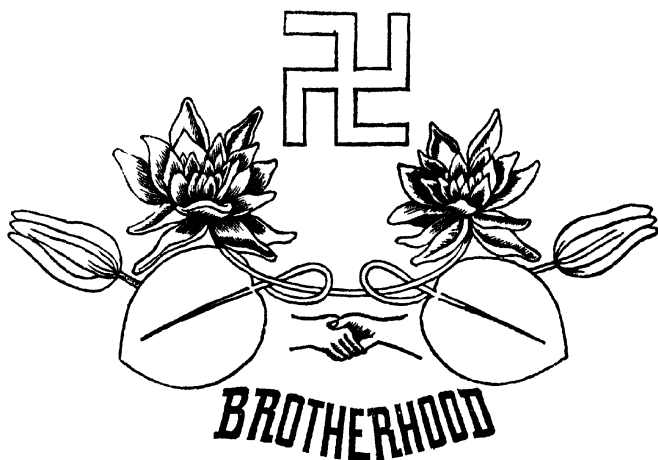
We have had a curious epidemic in our big cities, starting in Bombay and spreading out from it, a "War fever" it is called, as it seems to have been imported by returning soldiers. It is a kind of influenza with high fever and a good deal of muscular pain, and has an unpleasant way of bringing on pneumonia when it seems to be relaxing its grip. Indian hold on life is not tenacious, and a considerable number have succumbed to what seemed, at first, to be only a slight ailment.

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A very interesting movement has been set on foot in America entitled "League for World Liberation," whereof a correspondent writes :

Foundation and General Objects: This League was founded in Washington D.C., in October, 1917, at the suggestion of Mr. and Mrs. Henry Hotchner, by a group of Theosophists, all native-born Americans, who were in sympathy not only with the Allies' plan of liberating all subject peoples, but also with your greater plan of a free world, that would include religious and economic equality, as well as political. Thus inspired by your ideals, it was felt that you should be invited to become its International President, and Mr. Shibley telegraphed you accordingly. He stated that you replied requesting further information, which he was to send you. We wonder whether his letter was permitted to reach you, for no reply has been received. The League would feel honoured by your acceptance of this post, and this act, together, perhaps, with some commendatory words about the League in THE THEOSOPHIST, would greatly enhance the already warm response given to it by F.T.S. The fact that Mr. Warrington is allied with the League will perhaps eliminate any hesitancy which this plan might otherwise cause. We need hardly add that all of the League's activities are loyal and constitutional. The broad ideals of the League, as regards World Liberation, are clearly stated in a small book written by Mr. Shibley, one of its incorporators, which we are sending you separately. The page referring to India is herewith enclosed. This book has been sent to the leading politicians in America and will have considerable influence, as Mr. Shibley has long been identified with constructive work in Washington. Mrs. Hotchner helped to supply some of the data for his book.

The book and the details reached me by post, and I am glad to accept the honourable post offered to me. Many lectures are being given about India, and lantern slides introduce to Americans some of the finest types of Indians. For all the work being done for India, Indians send their grateful thanks.



APOLOGIA PRO PATRIA MEA

SCOTLAND

By W. INGRAM, M.A., LL.B., D.Sc.

Acting General Secretary, T.S. in Scotland

MY qualification for writing about the National Ideals of Scotland is simply that I am a Scotsman whose blood, so far as I am aware, is entirely Scotch. I have, however, the disadvantage that I have no Celtic ancestry, unless the Gordon family can be reckoned as such. It is difficult, therefore, for me to be just to the north-west of Scotland, which many claim to be the true source of any artistic qualities the race possesses.

In order to explain the Scottish outlook, it must be remembered that our origin in race is the Pict and the Scot.

The Scot is undoubtedly Celtic in origin, and his conservatism is evidenced by the fact that he still speaks Gaelic, one of the four modern forms of the Celtic tongue. The Pict, on the other hand, was probably non-Āryan, belonging to the same stock as the ancient Etruscan and the modern Hungarian. And just as in the Roman race the Etruscan was absorbed; but added its strength and its culture to that strong people, so the Pict, whose pure stock is no longer traceable in Scotland, is nevertheless preserved in permanent elements of the Scottish character. The east coast of Scotland has Danish elements in its population. The south has a Norman and Northern English descent. I do not write of Orkney and Shetland, which are peopled by Northmen, whose whole traditions and feelings are non-Scottish. It should be added that if there is not much French blood in Scotland, there has always been a feeling almost of kinship between this country and France. This is not the first time in history that the heritage of France has been saved by the blood of Scotsmen.

The history of Scotland can in turn be told with brevity. Since the thirteenth century she has borne periods of terrible misrule and Hunnish invasion, without loss of the spiritual idea which is her great inheritance. It would perhaps be a mistake to say that the Scotch love liberty as a nation. The nation has not and never has had a really democratic government. At present she is represented by an absent nobility, a crowd of English Commoners, and a Government department which is really centred at Whitehall in London, though it has an office in Edinburgh. What the Scotsman really prizes is individual independence, and the right to follow the traditions of his ancient race. As Barbour wrote at the time of Bannockburn :

Ah ! Freedom, it is a noble thing !
Freedom mayss man to have liking :
Freedom all solace to man gives,
He lives at ease that freely lives.

Na he, that ay has lived free,
 May nocht knaw weill the property,¹
 The anger, na, the wretched doom
 That is coupled to foul thirldom.²
 Bot giff ' he had assayed it,
 Than all perquer ' he suld it wyt ;³
 And suld think freedom mair to prize
 Than all the gold in the world that is.

For the conscience of a free heritage and the right to till it in his own "thrawn" way, Scotsmen in every generation have not been afraid to suffer and to die. No Scotsman worthy of the name but lifts up his soul in solemn pride when he thinks of the passion of the Covenanters, or of the Jacobites. Stoned, sawn asunder, slain with the sword, desolate, afflicted, tormented—of whom the world was not worthy ! Such a Scot may at the same time allow that he does not think altogether with Covenanter or Jacobite. What these "martyrs" were contending against was English or German intrusion into the Scottish vineyard. As the Jacobite poet wrote :

Wha hae we now got for a king ?
 Wha, but a German lairdie ?⁴

This passion in the Scottish mind involves peculiar limitations. He is one of the most reticent souls that goes. A Scottish wife has been known to complain that her husband never told her he loved her, until he was dying—when he supposed that that impropriety would have no kârmic results. The writer has heard a sermon upon the text : " Now Naboth was a churlish man " ; and has reckoned that every wife in the church was applying the text to her own proper husband. From that same root of repressed emotion springs the fact that the artistic sense of Scotland, though very true, has borne little fruit in many generations. Until fifty years ago Raeburn was our only painter of international fame. We have only

¹ quality

² servitude.

³ if.

⁴ certainly

⁵ know.

⁶ small square.

one great poet (if you except Byron) and only one great novelist. And yet literary culture is our very life; but we never, never, never risk our hearts'-love on paper. The test that it is not intelligence that is absent, may be found in the fact that on the purely intellectual field we have nothing that need shame us. The harnessing of steam was a Scottish discovery. We have always been a maritime people. Our metaphysics rests secure in Hume and in the Common Sense School.

Of course theology is our great national industry. Not that our talent in the matter is creative—unless it be of schismatic Bethels. The number of “kirks” in Scotland, each poised on the narrow edge of some theological or political difference, is absolutely legion. Abhorrence of State interference is the bogey that gives life and “light” to each. The most brotherly of men in all our ways, we vigorously consign each other to hell-fire upon even minute theological differences. There was an old Scotch lady, shrewd and sane, whose private opinion was that only she and her minister were saved, and she “whiles” had her doubts about the minister. It was a Scotsman whose zeal for Sabbath observance was such that, when he was reminded that Christ walked in the fields on the Sabbath, tartly replied: “I never thought any more of him for that.” And the queer thing about it all is, that a belief in salvation was not inconsistent, until recently, with the common practice on the part of the saved of certain characteristic vices.

To a race that produced these kirks almost annually out of its own blood and bones, the offer of a new kirk, made in Holland and blessed at Adyar, has not been without refreshment. No doubt the peculiarities of Scotland were not in the view of its founders; else they would have “camouflaged” such words as “Mass,” “Ritual,” “Bishop,” etc., which always cause a peculiar loss of control in the Scottish mind.

"Fause loon, doest thou say Mass at ma lug?" said Jennie Geddes, as she threw her stool at the unfortunate Dean of St. Giles. Our lugs are just as intolerant to-day; though out of kirk we give an artless brotherliness to the adherents of all faiths—Roman, Dutch, or Jewish. The reason of this condition of things is partly historical and political, partly just the Scotch dislike of novelties. Our whole religion is exactly defined in the Confession of Faith which has the sanction of Statute. The Confession of Faith is an English document, long lost to England. It is the Secret Soul of Scotland. Its pages are red with the blood of men and women who were tortured for it, butchered for it, hanged, drawn and quartered, that it might live. It is perhaps the most perfect statement of an entire theology that the world has seen. The literature of its great compeers, the Shorter Catechism and the Paraphrases, is lisped by Scotsmen at their mothers' knee. Vitally as we differ among each other, each maintaining with purse and person his own peculiar sectarianism, we unite in defying the hand that would alter one jot or tittle of these blood-strewn testaments of a faith that was true to itself, whether in sun or in shadow.

Next to religion, law, womanhood and education are our great national traditions. We are a nation to whom, like the Romans, law is an instinct and a social idea. It would be remembered that the Roman drew no fine distinctions between ethics, *jus gentium* (or civilised practice), and legality proper. Neither do we. Our ancient statutes, many of them going back to the fifteenth century, are still our best. We have never resisted foreign influences that tended to keep our system flexible and progressive, but we have silently, yet grimly, declined to entertain the introduction of looseness of form or bureaucratic interference with our legal institutions. In its many onslaughts upon the English legal system, the Woman's Movement as a rule held up the Scots system to admiration, as being just to

womanhood. And it was right. The Women of Scotland have no great need of votes. They have been cautioned by wise men that the vote does the Scotsman little good, and may easily undermine the national position of the Scotswoman. A Scotsman's love and pride centres in his mother. If his wife fails of that model, it may go ill with the marriage. For his mother was his earliest counsellor, his worst critic—he learnt to fear her first, and from that to revere her. He carries with him, wherever you find him, an ideal of womanhood that makes him the inscrutable being he is. She taught him self-control and reliance on his own brain and hand. She thrashed out of him all hypocrisy, all deceit, towards herself especially. She did not allow him to rise intellectually above her, and he seldom did, because the great theologians of Scotland are the silent women of the hearth-side.

In her dealings with the household you see the same underlying power. She keeps the family purse. Into it go the savings, not only of the husband, but of the children, even up to the years of maturity. She has the habit of doing the work of the home with her own hands. Traditionally does the bourgeois Scotswoman quarrel with and throw out her domestic servants, preferring in the end to do her own housework.

It is perhaps an unideal woman that this description portrays. Her dress is plain—black and white traditionally. Tartan is not a feminine adornment in Scotland. Her sons are her jewels. To make them college-bred and gentlemen, she will sacrifice incredibly, and exact sacrifices equally incredible from them. She is not cultured in the sense that she will either create or discourse on matters literary or artistic; but if you suppose her either out of the way or indifferent, you will be mistaken.

It may be due to the attitude of the average Scotswoman to life, taken along with the peculiar hostility of Nature in

Scotland to soft living, that our music, like our dress, is somewhat uninspiring. We have no business in creative music. We never had. Our beautiful national dress and our harsh wind-instrument appear to have been created for no other purpose than to supply amusement to Londoners. Of course we have national dances. Characteristically we dance over naked sword-blades. Of course we have the music of a great fighting people. But that is all. Glasgow loves popular tunes, and Edinburgh believes she can sit for ever listening devoutly to classical music. But the irony of it all is that we have nothing in centuries to show for it, except a few soul-haunting melodies.

There was a time when Scotland prided herself on the education of her sons. That was a matter intimately related to the business of the Church. The Parish school system goes back several centuries. Its aim was to find talent where it existed and to bring it forward. The Universities caught up what the school hall-marked, and the result was good. In 1870 we received a new system, paid for partly by Government, partly by local administration, but entirely divorced from the Church. It has been of doubtful benefit. It destroyed the independence of the teacher; it fastened him to a type of teaching which he despised. His instructions—how, when and what to teach—came from London, and their adaptation to Highland scholars and rustic ways was not unattended with humour. We have not lost heart in Scotland yet. A new Statute is impending, which may make things better or worse. We lament to-day that boys and girls learn no manual arts until after they are fourteen, and that, except in the home, they may scarcely be employed usefully after school hours. We lament that in place of a useful alternation of book-learning with manual practice, their minds are overloaded with lore which they have no experience to assimilate; and that a mind-mess of fermenting ideas (often quite

inaccurate) is a poor start in the hard life and the grim realism which is our common portion. But we have our hopes. We come of a race that has always reasserted itself against, and often because of, bad and repressive conditions. We still stand for individuality and personal independence.

And to us, as to our forefathers, the way across the sea is the way we love best. We are driven like birds to fly away from the land we love, driven by the urges of adventure and of want. We go out with no stock-in-trade but that iron self-control our mothers taught us, that hunger for experience and wealth and domination which is our great inheritance. Every race, every clime knows us. And when life's work is over, and the blood in our veins is no longer warm, we home again to our own barren hills and rocky islets—over which no halcyon dawn breaks so glad and fair as that under which our days began.

Scotland is a land of lost causes but of unbroken ideals. The Cross becomes her better than the Crown. She sleeps safe amidst earth-shaking perils; she shoulders the burden of the day, in stillness and without a murmur. She dreams, while she works. As she works, she fights; and as she fights, she prays.

So different in character from England, she is nevertheless the truest, the starkest and the most silent comrade that ever a great nation led. Irish grievances are small compared with Scotch. Those of India are scarcely worse. It is a satire on the English tradition regarding our meanness in money matters, that Scotland pays more than her fair share of imperial taxation, and is the happy hunting-ground of the English Charity and of the English Company promoter. Still she marches in loyalty and pride at the side of the greatness of England; her keen intelligence not blind to the fact that there are many blots on the English escutcheon; that the English soul has her great limitations; the worst—that she

envies and grudges to her little companion-in-arms even the things that belong to its peace. Still we march on, our minds charmed with the sense that this at last is the great adventure, and that here is the captain of our destiny !

W. Ingram

BLUE AND GOLD

WITH all my soul I cry to you, across the years,
Of those clear, golden, blue-sea days in Greece,
Of dewy dawns that trembled like a girl's quick tears,
Of sunsets soft, like ecstasy's surcease.

It was Athena's day. You and the maids appointed,
Clad in chiton's girdled to the knee,
Bore her new-made, gleaming robes to be anointed
By the archons near her olive tree.

You wore a snood of blue clasped by a golden topaz—
The one to match your streaming, sunlit hair ;
The one your dancing eyes. I stood upon the slope as,
Two by two, the maids came up the stair.

There stood I, by Poseidon's salt spring, mute in wonder,
Struck by the vision of your pale north beauty ;
Until, disturbed by a day-dreaming, idle blunder,
Lysander called me sharply to my duty.

The heavy, sweetly scented oil from the amphoræ—
Its very odour drifts across the years—
I poured as bidden, though seeing naught but your young glory,
Feeling with you your bashful little fears.

I thought the world stood stock and frozen like the frieze
That crowned the Parthenon there close at hand.
Far out the blue Saronic waters showed no breeze,
No creature stirred in all the saffron land.

Then up leapt life ! You looked at me, and I at you,
And hearts beat fast that had so lately failed.
You smiled ; so the world spun on. Their trackless sea of blue
Like fleecy argosies the white clouds sailed.

And so gave we the peplos to Athena Parthe,
And went home down the winding western stair,
You with Cleo and some other maidens swarthy,
I by myself, a-dreaming of your hair.

Next day, as wont, Panainos gave wild thyme to Miltais,
And Latomos gave ferns to his maid fair ;
But I to you gave violets to match your eyes,
And wheat as yellow as your golden hair.

I live it all anew, the joys, the hopes, the fears,
The sunlit hours of work and love and peace ;
And all my soul cries out to you across the years
Of those clear, golden, blue-sea days in Greece.

L. E. GIRARD

THE DEVOTIONAL SIDE OF THEOSOPHY

By JOHN SOMBRE WHITE

THEOSOPHY is something a good deal more than the Theosophical Society. It has grown out of the Theosophical Society. The Society is merely the mould or matrix which makes Theosophists. I would sum up Theosophy as the Religion of the *Bhagavad-Gītā*, the greatest of Eclectic Gospels. Nobody will question that definition of Theosophy. Devotion or *Bhakti* is the key-note, the refrain of the *Gītā*. Why then do we neglect devotion? In other religions, devotion expresses itself in prayer, in music, in painting and sculpture, in temples and churches, in shrines, holy places, pilgrimages, processions; above all, in good works—schools, hospitals, orphanages, etc. In Theosophy we have none of these. All we offer are “classes”—to study Theosophy. It is true I have heard in Theosophical Halls sonorous *Ślotras* chanted in praise of Siva or Viṣṇu, very beautiful and spiritual as to the sense, as far as I have learnt of it, but I believe I am right in saying that from Kashmir to Comorin, no spontaneous prayer is offered up at T.S. meetings for the Divine help and strength, comfort and guidance, prayer for which is of the essence of religion and of the essence of the *Gītā*.

I have been a Theosophist for twenty-seven years: not a very active one, as nearly all the Branches I could have joined were “dormant” or extinct. But I have read a good deal of Theosophical writings, and believe I have made a closer study of the psychology and the potentialities of the movement than perhaps a good many other Theosophists.

The conclusion I have long since come to is that Theosophy is Reformed Hindūism—the high philosophy and spirituality of Hindūism separated from its lower elements of mythology and gross idolatry; and that exactly in so far as it is able to guide the profound *Bhakti* of Hindūs into new and purer channels, will it be an ultimate success or ultimate failure in its Motherland. If the be-all and end-all of Theosophy is to consist of “classes,” it may linger on in the state of dormancy which is the normal state of the Branches; if it does slowly make progress, the first wave of revulsion to Saivic or Vaishnavic devotion will sweep it out of existence as completely as Buddhism, with which it has so much in common, was swept out of India.

“Why not introduce some form of devotion, of public worship?” I asked Colonel Olcott. The old Colonel had a fund of dry, Yankee humour. “Worship? Why, certainly; worship anybody or anything you like.” Then he told us a story of a peep-show man in the States. Somebody said: “Look here, Daddy, give us your advice—shall it be rebel Generals or Garibaldi fightin’, Injins or what?” “I reck’n not,” said the showman. “I reck’n that’s nary business o’ mine. They are all there—‘Hangin’ o’ Jeff Davis’ and ‘Lincoln cussin’ the niggers’ and the ‘Baltimore murderer,’ and all. Yer pays yer money and yer takes yer *chice*.”

It was good to hear the Colonel imitating the old New Englander’s nasal drawl, which he would sometimes drop into himself. He was joking, of course. Once, after one of his early battles with his Indian Committee, I found him in a pessimistic humour. “We have got ten thousand of these Indian Theosophists, have we? For two dimes I’d see the whole durned shoot, Shāstras and mantras and all, put through the bone-mill. A single Brahmo has more love for his Samāj than the whole pañjanḍrum have for the T. S.” That was just a passing cloud. He had a wonderful love for his Indian

disciples and told me he would come back from the ends of the earth to die among them. But I believe that in speaking of the Brahmo's love for his little platoon, he touched the spot. Members of these little sects have a wonderful attachment to their own little Churches. We have little of the sentiment among us—the sort of feeling a man has for his College or his regiment; and the reason again is that we are a mere Society for reading books, not what we should be—a religious community.

I put the question again to one of our leaders, at a recent Conference. He said, as usual, that there was no objection to any Branch having devotional meetings. Those who liked to, might have a fixed day for their meetings. He thought that not many would join. It was the intellectual side of Theosophy which appealed to the great majority. I cannot say I am satisfied. If we had Branches everywhere, full of life and activity, if these intellectuals were holding big classes and studying Theosophy regularly and to some purpose, I could say nothing. But what is the truth? There are a few big Branches which are working well. Everywhere else, certainly in the case of nine Branches out of ten, there is no life. Everywhere one hears the same story of “dormant” Branches. Formerly the annual list used to show dozens of Lodges marked “dormant”. If you analyse the present lists, noting the number of Fellows attached to each Branch, you will arrive at the same result. Suppose a Branch is in full working order. What is it doing? Just holding a “class,” once a week or oftener. The attendance seldom exceeds six or seven. One person reads a book. There may be some discussion. People soon tire of these studies—one in a hundred keeps them up.

Here is a type of the kind of answer I have had from scores, when asked about joining. “I know, my friend, it is a good Society with admirable objects. It is the study of our

own religion, in which we take so little interest. We have a great love for our religion, but we never go to temples—we leave that to the women and children. Most of these B.A.s would be ashamed to be seen prostrating themselves before the idols. At least we might read our books and the intelligent comments thereon of Western minds. But what is there to do if we join the Society? Simply to attend a class. I can read the same books myself at home more attentively. Besides, we are mostly clerks or pleaders. In the evenings we want fresh air and exercise, not to study books. What else is there to do in your Society?"

People say to me. "All right, brother, have prayers if you like. Most of us believe that God is impersonal and that prayers such as Christians and Brahmos say, addressing God as if he were a Lord or Master listening to us, are futile. But have them if you like, there is no harm. We will come." But we don't want this type. The men we want are outside; they will come when we make Theosophy a religion.

I do not believe in a personal God myself, and the Christian manner of speaking to "the Lord" familiarly, as if he were a respectable padre sitting and listening to you, I find repellent. I have no clear ideas on the subject. God is unknown and unknowable. Listening to some lectures, I have often felt disposed to adopt the Hindū pantheistic idea of God as the life in all things, but presently a pestiferous insect, very common in T.S. Halls, has obtruded on me the profane question: "Is it God that is biting me?" The Sūfi idea of God as the Soul, not the life, of the Universe, as a Presence in the purified soul, not to be addressed as a person, appeals to me the most. But after all, I reject all reasoning, all intellectuality, all meditation, in a matter which is really unthinkable. Look at a little child wanting to be lifted up. It puts up its arms. That should be our attitude towards the Heavenly Mother. No prayers in words are adequate; no meditation possible. The highest

prayer I know consists of two words : "Holy One! Holy One!" oft repeated. It is not even mere aspiration of the soul; we have no word with which to describe the highest prayer. "Invocation" would be right, but has wrong associations. Prayer is just "the calling of the soul to the Great Spirit," for the help, the guidance, the comfort we all need. In the hills you may hear a boy calling: "Father, where are you? It is getting dark. I do not know the way. O Father! Where are you?" That is the prayer in all our hearts, until we succeed in arguing ourselves out of it.

What do I propose? Many Branches have Halls of their own. At one end, I would attach a shrine-room, say about fifteen feet square. I would remove the intervening wall and substitute an arch, from which would be suspended a curtain. When the curtain is drawn aside, the interior of the room would be seen from the hall. Along the opposite wall, inside this shrine-room, I would have an altar, like those seen in the Ellora caves. This altar would have three or more tiers. On it would be placed the Sacred Books, open, inclining on rests. On it would be a censer. The minister would light the *homam* with mantras and the incense would go up to Heaven like our prayers. Prayers would be chanted; there would be music and hymns. Each would pray silently, by himself, looking towards the shrine. The shrine-room would be entered only by members of the E. S. On its walls, unseen from outside, would be the pictures of the Holy Masters. When the curtain is dropped, the room would be separated from the lecture hall.

Personally, I think it is better to avoid idolatry, but if all the members are Hindūs and agree, pictures or images of the deities might be placed on the altar. The pictures and images should be of the modern artistic type. Hindūs are progressing, even in sacred pictures. The Poona paintings originated by Ravi Varmah, without too many arms or legs, are now

preferred. Some Lodges would naturally adopt the Saivic, some the Vaishṇavic Rite. Non-Brahmans would, I am afraid, object to speaking of God as "Brahman". In many Lodges I think the preference would be to worship Paramātmā, the Supreme Spirit, *nir-ruṣ*, *nir-gun*, *nir-ankar*. In that worship all men, Christians and Muhammadans as well as Hindūs, could unite. Therein lies the possible great future of Theosophy. It might be made a World Religion, in which all sects could join, without, at any rate for a time, quitting their own religious communities.

It may be said that any Lodge which likes may do all this, but the Oriental mind travels in grooves, and Theosophy has already made its own groove. Most large Lodges now have E.S. rooms, and the E.S. is unmistakably tending in the direction of religion and a sect—though of course that will be denied. Two things stand in the way: the qualified worship of the Holy Masters, which will never appeal to any but a handful; second, the secrecy. Why not begin by making the E.S. room a shrine-room, accessible to all, for devotion according to the cult particular groups may prefer, instead of restricting it to that of the Blessed Masters?

Cui bono? That is the question ever put by apathy and indifference to initiative and effort. I say, every good Make Theosophy devotional, and it will take its place as one of the new Indian religions, as a World Religion. Better one devotee than a hundred logicians. Better half a dozen Lodges which are real religious communities, making better men, leading in the van of progress and reform, than a hundred dormant or semi-dormant Branches in which, even when awake, there is nothing to do but listen to books being read which nobody troubles to understand. Until Theosophy becomes itself a religion, not merely a society to study religion, it will take no hold on the people. If Adyar ceased, Theosophy would vanish without a trace, in India.

We have been too long frightened by the bogey of sectarianism. The experiment of unsectarianism has been fully tried. What has been the result? We have not ten Christians or Muhammadans in the Society in India. Has it brought in thousands of Hindūs of all sects, all full of life and intellectual activity? Why do we not look the truth in the face as to the state of the Branches? Far better that Theosophy in India should now assume its proper place as reformed Hindūism, Saivic in some places, Vaishṇavic in others, Paramātmic in many, but in each place with all the force of Theosophic intellectuality behind devotion. I believe it is what the best men would joyfully welcome—men not now in the Society. The Ārya and the Brahmo first destroy, then build. We should adopt the existing structure, embellish and glorify it.

The inspiration and the example, as I said, must come from our leaders; the general body runs in grooves. When will Adyar set the example of public devotion, of a shrine-room at the head of its lecture hall, of the teaching of prayer to women and children, of the expression of prayer in the fine arts, especially music? Some of our Lodges, if devotion were introduced, would be Zoroastrian Theosophist; some, ELOH grant I live to see it, Theosufia-Muslim. Theosophy not a sect, not a religion? Neither is a tree one of its branches. *Theosophia* is the oldest religion in the world; it is the union, perhaps the crucible, of sects.

I make no mistake as to the purposes and intents of Theosophy in the past. I know its scheme has been intellectual rather than devotional (supposing the distinction to exist); that the Theosophical ideal has been to mould the character, not by faith or devotional practices, but by philosophical study of the true bases of morality, the ideal of the ancient Greek Schools of philosophy. My contention is that Theosophy has far outgrown the narrow limits of the original

scheme. While we have all been saying that it is not and never can be a religion, it has become one. To go no further, does it not inculcate belief in Karma, in Regeneration and in the existence of the ever-living Masters, guiding and inspiring those who seek them? Is that not sufficient to make Theosophy a religion—a living Faith as distinctive as Islām or Christianity? Theosophy may be the Coming Religion of India, but it can never be a mere sect, for it includes all Indian sects. What we need now is to take up the *Bhakti Yoga* and *Karma Yoga* ideals as well as the *Jñāna Yoga* ideal, otherwise Theosophy can never take any real hold on the most devout people in the world.

I had once a good Brahman friend. We started in life together as clerks. He sustained some burns about the head in the Park Fair fire. A few months later he began losing his sight. In a year or two he could not read. When he was told that he might become blind any day, he went to Tirupati, with a fixed object. He described to me an image of Venketa, life-size, standing alone in the centre of a large room, wearing a *vashti*. He threw himself down before it; then he raised himself and looked into its face. He did this alternately for three hours, uttering his mantras the while. When he came away, he left two pairs of strong spectacles at the feet of Venketa, as an offering. With their aid he might for some months more have seen the faces of his children, for he could still make out forms. The last face he saw on earth was that face of his God which he had implanted in his memory, for he became quite blind and died after thirty years, during all of which the Blessed Face was his consolation. That is the sort of devotion Theosophy has to take account of. He was as well educated as most of us ordinary members of the Society.

John Sombre White

WE GROW

By RAHERE

THERE are few people, at any rate in English-speaking countries, who were not at some time or other in their childhood made acquainted with the story of the Ten Little Nigger Boys. Indeed, the account of the extermination of this unfortunate family of piccaninnies one by one, verse by verse, might almost be regarded as a nursery classic. Sung often into the sleepy ears of childhood, it comes back to memory with very little effort. How relentlessly Fate pursued that unhappy band in the midst of their harmless occupations! One after another, from the setting forth to the dinner party in the first verse, to the pathetic little figure dying alone in the last, we see them pass out of history. Later editions of the rhyme have been more kind to childish sympathies and have restored in two lines, if not the original party of nigger boys, at least an equal number of descendants.

One little nigger boy, left all alone,
He got married and then there were
One little, two little, three little, four little,
Five little, six little, seven little, eight little, nine little,
Ten little nigger boys.

A childish delight in repetition will probably proceed to allot to these descendants a fate like that of the original company, but, being myself of a somewhat enterprising disposition, I propose to interest myself in the enlargement of the family instead of its decimation, this being not only a more pleasant task, but one offering greater scope for speculative adventure.

In short, with the aid of some admittedly hazy ideas about evolution, I propose to assume that in spite of such catastrophes as over-dining and chopping oneself in half, our little band of nigger boys is bound, sooner or later, to defy the will of the nursery rhymester and to increase numerically beyond even his powers of extermination.

Having made this statement, I shall now push the ten little nigger boys back into the nursery and turn to the subject which they have served so kindly to introduce, and that is the growth, numerically speaking, of the Theosophical Society. The aptness of this introduction is perhaps not particularly apparent at this stage, but I think it may be justified as I proceed. We have, in the past, read many accounts and reminiscences of the Society's growth and development, and I hasten to assure my readers that it is not my intention to add to their number. I say this by way of gently introducing the fact that my admission to the Society is of quite recent event. Now that the worst is out, I hope that my readers will understand that what I am about to write is simply the outcome of my impressions as a new-comer to the Society, and that they will make due allowances if I seem to miss the more established point of view.

As, during the early days of his Theosophical reading, the member-to-be wends his enthusiastic way through the pages of his first attack of books, he will sooner or later come across the statement that an earnest and lively interest in the teachings of the Ancient Wisdom is an indication that the interested one is not making its acquaintance for the first time. Usually at this point the student's enthusiasm is still further roused, and he passes, perhaps unconsciously, into the ranks of the believers. It is a most stirring thought and capable of arousing a fascinating train of thoughts in its wake. It comes as a great comfort to a mind struggling with new conceptions, and has much the same effect as a pat on the

back. The student now begins the search for personal information regarding the identity of present-day leaders with figures in history, and *Man: Whence, How and Whither*, "Rents in the Veil of Time," and other occult stories, will prove of enthralling interest. As he reads these accounts of the past, and the parts placed therein by many who have been traced to present-day membership in the Theosophical Society, as he reads of that "Band of Servers" who have gathered together at various times in the world's history for the helping of mankind, the reader is stirred indeed. Already he feels that he himself has perhaps had some association with this Band in the past, and it is not long before he finds the question of his own previous identity to be a matter of some importance. All this is surely quite natural. Indeed, we have every reason to believe that quite a large number of the present members of the Society have been found among the characters playing their parts throughout the "Lives". Many of them know this, and I am sure that, in the majority of cases, the knowledge has had an inspiring influence on those who have thus been assured of right effort made in their past lives. At the same time, the student who aims at a well balanced view and who refuses to be led away by a fascinating possibility, must realise that it is scarcely logical that all those who are attracted to Theosophy in this present life are old members of the Band. If progress is being made, there must be a continual influx of outsiders each time the members are banded together for duty. Everyone cannot expect to be able to claim previous associations. If they could, it would mean that the number of the group was not increasing.

Now in spite of the fact that the leaders of the Society have frequently warned members against feelings of pride in their own willingness to accept the teachings of the Ancient Wisdom, there can be no question that to the ordinary

individual there is a certain amount of satisfaction in knowing that he has been associated with the Masters and their pupils in other lives. The greater ones are undoubtedly past this, but among the rank and file I am sure this feeling must be sometimes experienced. But the time has come when it must be recognised that the Band is wide open to enlistment, and it is for the reason that I am a raw recruit myself that I presume to put before the older members some of my ideas on the subject of this recruitment. One of the newest members, I came into the Society following a period of spiritual difficulty regarding Church teachings, and my experiences are the commonplaces of the Society's history. With but little understanding of mysticism or occultism, with no psychic tendencies whatever, nor even an inkling regarding past incarnations—beyond a suspicion that the less known about them the better—I am, Theosophically speaking, what they term in America “just plain folks”. The point of view of such as I is not often heard, and I think I speak for many others in the remarks which follow.

During the time since the Theosophical Society first came into being, there has gathered round the Founders and their immediate pupils a large number of people whom, I think, we may be justified in referring to as the pioneers of the movement. They are spread over many lands, and can trace their associations with the Society back to a close connection with its early history. Now those who know something about the development of a new country, are aware that the term “pioneer” is a most honoured and coveted title. They are the aristocracy of new endeavour. The great West of the United States and Canada gives to no one just that meed of gratitude and respect which it gives to the early settlers and their descendants, those hardy and determined men and women who made the present-day prosperity possible. But following the pioneers have come the masses of new settlers,

to take up the tasks made easy for them by those who broke the ground and cut the paths for their feet. Then comes the time when the pioneer begins to realise that things are not as they were. With the settling up of his country he sees much that disturbs and alarms him. At times he almost wishes that that he had been left alone with his task of subduing the wilderness. He soon finds that he is forced to do one of two things. He must either accept the new-comers with all their differences in spirit and character, giving them the benefit of his knowledge and experience as far as he can, to the end that the country may benefit, or he must retire to live his own life and to develop his own personal property, heedless of others. There is much that we may gain from these facts in comparison with the growth of the Theosophical Society. In the early days the West was a land of personalities. Towns that now bear imposing names were then known as "Pete Lawson's Place" or "McIntyre's Landing"; you were directed throughout the land with persons as the features of your itinerary; the early history of the country is one with the history of the individuals who started things going. Mountains, lakes and rivers now bear their names, but the acres they ploughed have become townships, the shanties they builded have become cities, the isolated "old-timers" have become a population.

The results of their work remain. They underlie all later progress. They laid the foundations and the incoming generations are building the edifice. But those who have followed have not merely taken up the work begun by their predecessors; they have gone further, for the same spirit of new endeavour is in their blood. They have struck out to find new paths for their feet, new works for their hands, new fields for their activities. Much has happened since the days of the early settlers which was quite beyond their dreams for the country's future. Many a pioneer has lived to see a

cherished ambition thwarted, many an idea substituted for his own, and many an enterprise begun of which he did not approve. Mistakes have been made, but they have been a necessary part of the development. By them have the people learned what was good for the greatest number, and above all the land has grown and prospered.

Now let us see how far we may apply the analogy to the Theosophical Society. It will be agreed, I think, that the early days of the Society have been days of outstanding personalities; of great people who have borne the brunt of the pioneering work and whose names will be for ever cherished in the Society's history. H. P. B. and Colonel Olcott were the first of that band of early pioneers, and their pupils have followed them into even greater prominence as teachers of the Wisdom and workers for humanity who have been the means of bringing Light to thousands that sat in darkness. To-day the name of our great President is synonymous with Theosophy in every house where her name is known. Around her has gathered a band of energetic workers, small in number at first, but gradually growing; until many of them, doing splendid work, are nevertheless comparatively unknown outside their own special field. The increasing number and variety of contributors to THE THEOSOPHIST and other magazines, the forming of new Orders and organisations for Service, are all indications that the work of the pioneers is being taken up. But it is also true that, up to the present, this extension of Theosophical activity has been largely in the hands of the pioneers and their assistants, most of whom we may be right in regarding as members of the "Band". Others of that Band will doubtless be coming into incarnation as the years go on, but still greater will be the number of those who will gather round them as workers in the field. What, then, is going to be the relationship between these recruits and those who have led them into the ranks?

The military analogy is not a happy one, but it will serve by its very ineptness to illustrate my next point. At the beginning of the war Britain found herself with a very small standing army—the regulars, we called them. When the cry went out for men and the volunteers came flocking in, it was these regulars who trained them and taught them what the Army stood for. But military methods require the most rigid uniformity, and the new-comers were made to fit the old order, having very little to say by way of making changes. But rigid uniformity is not a feature of the present stage of our evolutionary progress. In the development of the Theosophical Society the opposite is likely to be the case. Increase in membership will mean expansion of ideas, and this in turn will bring about some proportion of change. Let us try to figure what these changes are likely to be.

First comes the question of the teaching and understanding of the Wisdom itself, for knowledge is the base from which all activities must start. A slight understanding of the way in which the ego makes his evolutionary progress will be sufficient to convince us that he who is for the first time turning his attention seriously to the study of the Plan for mankind, is not likely to make as much progress in that study as the one who has made efforts to understand the Truth in other lives. We may take it, then, that among the hundreds of new members who will come into the Society in the coming years, there will be a large number who will not gain as clear an apprehension of what we may call “straight” Theosophy as some of the older souls among the membership.

Recognising this, the Society must be ready to accept them on this basis and to utilise their services in the work for humanity, regardless of differences of opinion in which the older members know themselves to be in the right. So long as the new-comers are imbued, firstly with the spirit of brotherliness, and secondly with the unselfish desire to promote

it along lines in keeping with the objects of the Society, they can be used in the work, even though they may be very far from a clear understanding of the deeper philosophy of the teachings. The fact that they come into membership of their own free will is evidence that they have been attracted by something which the Society stands for. They may be unable to accept a great deal of what is to older members the *sine qua non* of Theosophy, and there is a good deal that comes under this head with some members. Some will be highly sceptical regarding the teachings based on occult research, which to others is sufficiently authoritative and reliable; the practical enthusiasm of others may find but small interest in speculative philosophy, while religious thought and work will make no appeal to others. Further, it is quite possible that there will be many who will have but slight understanding of the reality of the Masters and the part They play in the work. And yet all of these may bring something of value and usefulness to the Society. The man who questions the work of the occultist may be a most practical and clear-thinking social reformer. The man who lacks interest in religious matters may be a man of great organising ability and an inspiring leader. He who questions the guidance of the Masters may be one of Their most efficient and self-sacrificing workers. On the other hand, he who lacks any show of practical ability or power to lead, may hide behind a meek exterior a deep spirituality and an understanding of the Mysteries which only needs the field of work offered by some branch of Theosophical activity to make him a power in the land. And all of these must have had that spark of intuition which brought them to the Society.

There will of course, in the future as in the past, be many new-comers who show no particular bent for work or much real understanding of the teachings. They come in possibly through the personal example and influence of some one they

admire. It will be a part of the work of the future to look to the nourishment and development of these weaker ones, for they too will increase in number. The link is made, perhaps for the first time, and it must be welded close and strong in the flame of brotherly love.

As I look ahead in this way, and think of some of the experiences through which the Society is likely to pass, seeing them from the point of view of the new recruit, certain ideas strike me very forcibly. Firstly, there are going to be greater possibilities for difference of opinion among the members than ever before in the Society's history. Year by year the scope of its influence has widened under the leadership of our President, and the indications are that, with the entry of members into the fields of social reform, religious thought, education, political economy and other branches of human endeavour, there is going to be a corresponding difference in the characteristics of the people attracted to membership. Secondly, a great many of these people will be of what I may call positive or assertive disposition, as differing from those of the rather negative and acquiescent type which one finds among some of the older members. I am not saying that either of these types is good or bad ; I am merely pointing out that in the stress of modern times, thinkers are apt to be a good deal more assertive than they were a generation ago.

It is evident that we must be prepared for a larger proportion of difference of opinion than we have experienced in the past. The spirit of Brotherhood is due for some severe trials, and it will be well if the older members recognise this and plan beforehand how they will meet new difficulties of this nature. Unpreparedness has been the crime of our generation ; let us prepare as far as we can for contingencies which are likely to arise in the future of the Society. The burden of preparedness falls heaviest on the greater ones. In the case of our own leaders I am not going to presume to offer

any views. But to those who stand somewhat lower down on the Theosophical scale, those who occupy positions similar to the non-commissioned officers of the army, I would urge some measure of preparedness for the days to come. Much, I am sure, will happen which will bring dismay to their Path-searching spirits; greater difficulty will they find in their studies of the abstract when the voice of material and concrete things is raised around them. Study classes will tend to become fewer, and meetings on ways and means more frequent. More and more will they find their attention drawn from the questions of their own individual progress to listen to humanity crying for guidance. The aspiring star-climber will find himself compelled to seek his progress in the world of action. Not that I think for one moment that new members will have no interest in studies and meditations, for these will continue to be the starting-points of our efforts; but I expect that, as the years go on, we shall have to be continually putting aside the matter of our personal development while we turn our attention to the helping of others who know even less than we do.

Older members who expect to work in some of the more outer world spheres, will have to work with people with whom they may be in even violent disagreement on spiritual questions. It is hard sometimes to work with those who follow the same line of religious thought as ourselves, but it is far harder to work with those who are not interested in our spiritual leanings at all. Agreement regarding most of the teachings of Theosophy has been fairly general throughout the Society heretofore, in spite of the upheavals which have taken place from time to time. These were matters which concerned chiefly personalities prominent in the work, rather than their teaching. The great accomplishment in our future work will be to rise above the personal attitude and to regard everything from the point of view of the work to be done and brotherliness in the doing.

Our President has often spoken of the value to the Masters of those who developed "skill in action". It is an age of personal efficiency, even if the word is a much abused one. As members of the Society we have to learn to regard our efficiency from the point of view of the value of the work to others, and not of its value to ourselves. We shall then know better when to give way to others and when to assert ourselves. Most of our troubles as a Society will come from self-assertion and the resentment of it in other people. All students of *At the Feet of the Master* have, I suppose, faced the difficulty of deciding what it is that *does* matter. "Firm as a rock where right and wrong are concerned, yield always to others in things that do not matter." To my own way of thinking we arrive sooner at the correct answer if we begin by realising that the first thing that does not matter (concerning the Society) is ourselves. Once we have eliminated our own personality from the case, our view becomes clearer and our line of conduct will be a good deal nearer the right one. We shall then be less likely to condemn movements whose objects make no appeal to us, and less likely to raise the cry that the Society is in danger. If we see some one climbing into prominence in the organisation, of whom we do not approve, we shall be more willing to give him as much support as our conscience will allow, without seeking to obstruct him with our personal dislike, so long as he does not threaten what we consider to be the good of the whole; and even then our opposition must have in it no element of animosity. Our great leaders have set us most noble and inspiring examples of this fine selflessness in controversy, and we cannot do better than strive to live up to their conceptions.

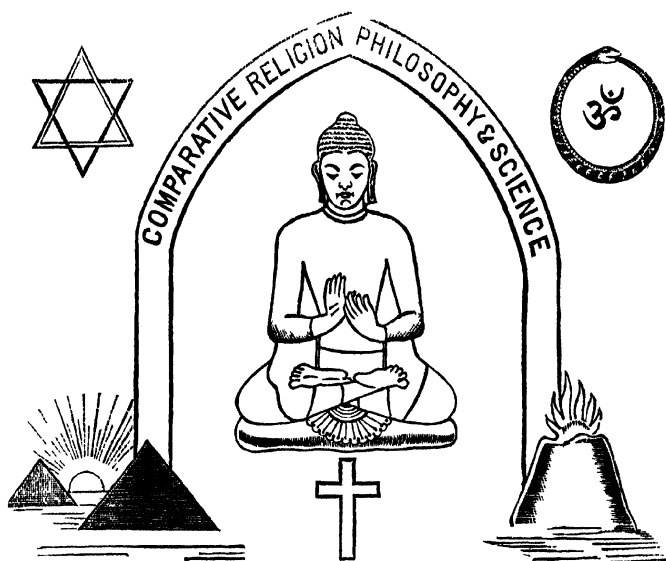
Older members will have to recognise another very important factor in the coming life of the Society, and that is that many of the sudden changes in life and mental outlook that were easy for them when they first came into touch with

Theosophy, will not be so easy for the younger souls who will be coming in, and tolerance will more than ever be tested to the limit. But most important of all, as far as the outer world work is concerned, will be the ability to

. . . talk with crowds and keep your virtue,
Or walk with kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much ;

Should these lines be read by any of those who feel themselves to be as I am, the veriest of beginners in the upward climb, let them recognise too that they must in all their endeavours and enthusiasms look to the Wisdom and the Real for their inspiration—not to be too easily led away by hastily formed convictions, but to have confidence in the experience and advice of the Pioneers ; and, on the other hand, not to be drugged into blissful lethargy by the sentimental attractions of pseudo-psychic dreaming, but to keep their feet walking in the way of practical usefulness and selfless endeavour.

Rahere



RHYTHM IN MAN

By ANNA KAMENSKY

LIFE is a divine rhythm, vibrating in every kingdom of nature; it ascends from the mineral kingdom, where its slow beatings extend to whole ages and æons, from the pure kingdom of plants and the embryonic intellectual, passionate life of the animal, up to the complex and rich kingdom of humanity, where both attractions—upwards and downwards—are so clearly felt, for the steps are ascending still higher. They raise us from the consciousness of the savage to the stage of the

highly cultured man, and farther—to the consciousness of the genius and the saint, *i.e.*, to the level where begins a new kingdom: superhumanity. The summit of the ladder is lost in the clouds and we can but dimly sense its radiant light and glory. The details of the evolutionary scheme are as yet inaccessible to us; we cannot conceive in their fullness the final aims of the universe; but the general scheme is open to us. We clearly see that from earth to heaven rises an immense ladder of Life, with an infinite number of states of consciousness, and on this ladder ascend myriads of beings of all kingdoms and ages, broadening their consciousness unceasingly, evolving and becoming more and more perfect. The ladder begins in the mire of earth; it ends on the divine summits, where stand Those who are more than men.

We can consciously perform this ascension, but the majority climb unconsciously and therefore remain a long time stationary at each stage. It depends on ourselves whether we ascend more quickly and realise the higher type to which we are predestined. But to achieve this, we must understand clearly the whole meaning of spiritual culture and those changes in the rhythm of the soul which accompany the processes leading to perfection, *i.e.*, evolution.

In the previous lecture¹ I spoke of the Hindū teaching of the energies of nature, the “*guṇas*,” which act unceasingly in nature and in man (*ṭamas*, *rajas*, *saṭṭva*). According to the predominance of this or that energy in the Cosmos and in man, we see the phenomenon of petrification, a stormy activity, or a peaceful steadiness. There is a deep meaning in the denomination “microcosm” (little universe), applied to man since the most ancient times, for the same forces and the same laws are acting in him as in the macrocosm, the great universe. According to these laws, each step of a man towards reaching a new stage of consciousness is

¹ See THE THEOSOPHIST, March, 1918.

accompanied by a transformation of his vibrations into a higher and subtler rhythm. Therefore we must understand the step on which we stand, and the characteristic features of the next one. According to a well known Hindū saying, we must "*understand our dharma*," and for this we have to study ourselves. We must see which of the guṇas is predominant in us, so as to be able to counterbalance its force by an opposite guṇa. Finally, we must learn to apply the methods of true culture, so as not to waste any of our energies, so that the results attained may be the most perfect and reliable possible.

All three fundamental rhythms (the slow, the uncoordinated or passionate, and the harmonious) express themselves in the individual manifestation of temperament and character, and also in the collective character of a national group or a race. In psychology we have an ancient division of men into four temperaments (to say three would be more accurate), and although in reality it is very seldom we see an entirely pure type, nevertheless they express to a certain degree the variety of the fundamental human tendencies. In the phlegmatic type, in which all impressions enter slowly and fade quickly (weak responsivity and weak reaction, therefore weak traces), the characteristic of *tamas* is clearly expressed. Its opposite, the sanguine type, quickly takes in and equally quickly forgets impressions (quick response, quick reaction, weak traces and results). It expresses well the guṇa *rajas*. The melancholic is a variety of both. The choleric represents steadiness, and gives soil for a strong character (quick response, quick reaction, deep traces and results). It is the will-type par excellence. It expresses an important feature of *saṭṭva*—equilibrium, and therefore in time it can work out harmony, but only in cases where the will is directed to unselfish aims and when the heart works as powerfully as the brain and the desires.

We all are born with a certain rate of vibration, according to our individual development in the past and our physical

and psychic features in the present. The majority show a mixed type, possessing features of more than one temperament. This shows clearly the possibility of development in one or another direction. And in truth we can change ourselves and our temperament, for, working at our characters, we gradually transform the whole of our rhythm, and in this way we create a new variety of type. It becomes the more noble and perfect, the nearer we come to the ideal type, in which everything has come into perfect equilibrium and is harmonious. Every one can consciously build a new biological type, if he sets earnestly to work at his self-education. But what is this higher type? Why should we strive towards it? What aims has nature in leading us to a continual changing of our rhythm?

“There is a divine plan in the universe, and this plan is evolution,” says the Eastern sage. All the energies of nature must attain the maximum of their intensity in man, but then, led through the crucible of spiritual experience, they must come into equilibrium and be transmuted into the luminous force of wisdom. To this end man must master them and become the “lord of the elements”. It will become possible when he deliberately directs his attention to harmony (saṭṭva), and when he disciplines all his manifestations in life, working unceasingly at his purification. Gradually, ṭamas and rajas, which by turns take possession of the human soul, will come under his control and submit to the synthesising force of saṭṭva, harmony. In saṭṭva there is a precious aspect of ṭamas—its stability, and having become harmonious, it no longer hinders the free manifestation of life. There is also in saṭṭva a valuable aspect of rajas—its activity, and free from the bondage of “I-ness” and emotionalism, it no longer provokes a loss of balance. So we see in saṭṭva both guṇas, polarised by the third force and come to an entire equilibrium. Saṭṭva has taken into itself the valuable elements of each, and

is using them for the aim of evolution. The slow rhythm of *ĥamas* and the passionate rhythm of *rajas*, uniting under the effort of Spirit, build a new life-force and create together a new rhythm, infinitely richer and more complex than the precedent—the luminous and free rhythm of *saṭṭva*.

What means such a transformation? And what results does it bring? First of all, it means an economy of energy; then a more intense and co-ordinated application of it, for a force, not being wasted, but wisely directed, will be used for the development of a rational activity; and this wise activity, unfolding our hidden powers, will broaden our experience, enrich our individuality and quicken our spiritual growth.

But why should we hurry? Is it worth while to spend so much energy for the attainment of personal perfection? Such questions arise because we have lost our conscious unity with all beings; but we must try to understand that the world with all its kingdoms is one, and therefore, working at ourselves, we work for all. Every personal improvement leads to a higher rhythm, and such a transformation brings changes in the whole life of the universe, for there is not one single vibration which has not its waves and echoes. Taking a conscious part in the process of evolution, we not only quicken it for ourselves, but we also help all other beings to climb a little quicker. Rising to a higher step of consciousness, we begin to realise deeply our unity, and this realisation gives a natural birth to a righteous activity which is super-personal work. This must be clear to every one. A man who works earnestly at himself, who loses no time and is consciously climbing, cannot but be filled with a tender sympathy towards all beings and a keen desire to create a better life on earth, more worthy and beautiful than it is now. This we more or less begin to understand, but the other side of the process of ascension is often forgotten or simply ignored, although it is not less real than the first. We are apt to ignore the question of rhythm, which by itself bears witness to the

measure of the phenomenon and which reacts on us independently of our arguments or understanding. We may know practically nothing of the inner work of a man, and may even not suspect that he is radiating the whole time a luminous force, but in his presence we all feel ourselves other than in the presence of a selfish and vulgar man, who lives only in futile interests and personal desires.

Why is it so? Because the conscious effort of a man makes his whole life more intense and creates a higher and richer rhythm, which, coming in contact with ours, calms, steadies and harmonises it. It finds expression in a feeling of lightness, peace and joy, sometimes of a peculiar elation in his presence. We then say that it is good to remain silently near so-and-so; the soul feels itself so peaceful and happy. . . . And we also know that sometimes it happens that another man enters a room; perhaps he has said no word, but the atmosphere has darkened, as it were, and we have become irritable and strained. We must not wonder; our vibrations, radiating around us, bring into the atmosphere good or bad forces, waves of light or of darkness. Therefore a man, by his mere presence amidst his fellows, becomes a source of joy or of suffering to them. And so it depends on us to illuminate or darken life, to strengthen the courage of our brethren or add to the burden of their sorrow and sadness. The beauty or ugliness of our manifestations depends on the way in which we lead our inner life; vibrations corresponding to the height and force of our thoughts and emotions surround us with a real atmosphere, called the aura, dark or luminous, which is seen by clairvoyants. Everything living has such an aura—a stone, a tree, an animal—but man has the most clearly defined aura of all other beings.

Not long ago some new experiments were made in this field, and scientists succeeded in getting photographs of the auras of plants, men, and even inanimate objects which

had been for some time in the atmosphere of man and were permeated with human magnetism.

In our auras live the thought-forms to which we often give birth, and clairvoyants describe them in a very interesting way. Thus a fit of anger is seen as a sort of lightning-flash, with a fiery arrow; envy and jealousy give birth to ugly forms like hooks of a dirty brown colour; sadness brings in the aura heavy, dark grey clouds. On the contrary, emotions of a loving and earnest kind give birth to light and beautiful forms. Love produces charming pink clouds; devotion and reverence give birth to beautiful flowers with blue and violet petals; an intense thought brings golden threads above the head of the thinker, sometimes golden stars, which seem to spring from a beautiful blue heaven, and so on.¹ Our thought-forms are the prominent features in our aura. But independently of those forms, which are seen only by clairvoyants, there is the rate of vibration, which is felt by other beings quite naturally; and, if we are attentive, we may be able sometimes to feel their height and force by the influence they have on our moods and consciousness.

What is the secret of the inner transfiguration of man? The clue is in the fact that the inner world of the man comes into order; from chaos it transforms itself into a harmonious cosmos. In cultivating and intensifying our attention and developing our will for good, we purify our emotions, ennoble our thoughts, and direct all our desires to super-personal ends. But how does this process of purification and enlightenment proceed? How can man attain to an entire masterhood over himself? He can attain only by unceasing effort. He must exercise his attention, to become self-recollected; he must practise love, to become gentle and tender; he must learn to control his emotions and actions, to become strong. And

¹ See *Man Visible and Invisible*, by C. W. Leadbeater, and *Thought-Forms*, by Annie Besant and C. W. Leadbeater

everyday life is the best of schools for this. Only through such unceasing and intense efforts is a character built and a new biological type created. Only in this way does man become victorious over the elements and take a conscious part in the process of the evolution of the world. From that hour he ceases to be an unconscious being, drifting hither and thither in passing moods; he has entered the conscious and therefore the quicker road, and he knows what he is about. His chief help is the understanding of Law. Having realised that Life is a divine rhythm, he begins to introduce rhythm into his daily work and habits, so that everything is thought over and comes at the right place and at the right time, approaching more and more his ideal of what a life should be. Resolved to lead a conscious life, he will deliberately begin his day by attuning himself to a high key in the morning and trying to fulfil the chosen plan in such a way that the whole day shall be coloured by it and nothing which happens to him—impressions, troubles or trials—will be able to disturb him and cause a loss of balance. And going to rest at night, reviewing mentally his day, he will note what was right and what was a mistake, what has helped him and what has hindered him. This habit of control will help him to acquire self-recollectedness, without which no discipline is possible at all, and so, imperceptibly, he will grow in strength and wisdom.

With the inner growth will come a great power of response to all that is high and beautiful. Such a man will feel deeper; he will be able to perceive more refined sounds and subtler colours. He will respond to the higher rhythm whenever he meets it, and he will seek it and try to come into touch with it whenever he can. At first he will do this instinctively, impelled by intuition, which is the higher instinct, the instinct of the soul; later on, experience will show him how rightly intuition led him. Then he will consciously

and deliberately seek the company of men of a higher type, and impressions of a higher character. He will be very careful in his choice, not only of friends, but of acquaintances, books, pleasures, etc.—always in search of noble and pure vibrations. It will be easy for such a man to understand the meaning of the ideal, which transforms our rhythm to a higher key by the mere contemplation of it; and having conceived it, he will bear it always in his soul. He will become a worshipper of greatness and beauty, rejoicing whenever he meets them. This worship of beauty will develop still more his capacity for growth, unfolding his hidden powers.

Why so? Because the higher rhythm which accompanies greatness, when we keenly listen to it, trying to attune ourselves to it, for the moment transfigures us, raising us to its own level. Such minutes do not come without consequences; if the hour of elation has gone, our capacity of vibrating at a higher level has increased, and this capacity grows with every new contact with greatness. That is the cause of the importance for humanity of the inheritance of great men; their writings, pictures, songs and thoughts, are permeated by the higher rhythm which built them; and, coming in contact with our own rhythm, it not only transfigures it for the time, but also unfolds unknown depths in our own souls. The great Initiates are men who have mastered the higher rhythm of life and have therefore become more than ordinary men. This high rhythm sounds mightily in their immortal works, and calls us to the summits of the Spirit to which they have attained.

Trying to understand the deep reality of these phenomena, we shall realise that the ideal of holiness is necessary for the progress of humanity and that religion has its foundation, not in scholastic, but in living, mystical experience. In Prof. James' book on *Pragmatism*, which Prof. N. Kotliareosky

has called an "exceptional book, full of a social-educational power," there is a valuable page on the rôle of saints. He says :

The saints are separate, sunny sparks of a great stream. The world is not with them, and amidst its petty interests the life of saints seems to be deprived of any meaning. Yet the mission of their life is to fructify the world, to vivify the good seeds, which could never have grown without them. After a saint has walked amidst us, we cannot remain the same as before. Flame gives birth to flame. And without the excess of confidence which saints show to the dignity of man, we would plunge into a state of spiritual stagnation.

In the inspired little poem of Minsky, *On the Summit*, the author pictures to us the saint, initiated in the Mysteries of the Spirit, who from the summit holds out his hands, calling us to knightly deeds:

I call in the peace :
O you, wandering from far away,
Come to me !
If your spirit is satisfied with earthly doom,
I shall pierce you with anguish.
If your spirit is ill and suffering,
I shall heal you with serenity.
I will teach you to look at your fate
As on a far-away design.
I shall tear its net,
So that you may look into it.
I will sanctify you without fasting or fetter,
I will lead you to the temple at the end of the desert. . . .
He must die, who has climbed the heights ;
He is resurrected who has attained the summit.

Anna Kamensky

THE RELIGIOUS SYMBOLISM OF THE CROWN

By BERNARD FIELDING

THE imperial characteristics of the crown, its popular identification with the powers of royalty, have done much to obscure its mystical significance. And in these days of falling empires and exiled despots when, in the most unexpected quarters, we see the breaking down of that "Divinity" which formerly "hedged" a king, the crown itself may well appear, to the popular eye, as part of that gorgeous unreality—that "baseless fabric," destined to "leave not a rack behind".

The language of a favourite hymn puts this thought in a nutshell:

Crowns and thrones may perish
Kingdoms rise and wane.

The crown, placed in the same category with these things, must, it would seem, stand or fall with them.

And yet the student will not need to be reminded that the connection of the crown with royal estate is a comparatively modern, accidental thing. The crown is as much older than kings and empires as Religion is older than statecraft; and, in the beginning, the king's, or chief's, was so far from being the only "crowned head" that it was not even the principal or the typical one. For the crown was a supernatural thing; the real coronation was the act of Heaven—a mystical, intangible ceremony, visible only to a few.

And those whom Heaven thus chose were not invariably chosen to be *kings*; though, of course, the dangers and responsibilities of the king's office entitled a king, too, to look for supernatural recognition, as well as making him particularly desirous of revealing any such sign from Heaven when it did come, and of ratifying it by imposing public ceremonies.

The very costliness of kingly crowns, their varied jewels and complex ornaments, tend to narrow their significance. Always, with symbolic things, it is their elemental simplicity which makes them so awesome. According to Jewish legend the first crown was seen by the mighty hunter Nimrod, shining in the heavens among the stars. The most imperially-minded of us will scarcely picture it as a thing elaborately made by royal goldsmiths and decorated with special insignia! That circlet of mysterious light could have been mistakable for nothing but what it was—what *all* crowns, in their inception, were and are—the supernatural halo that, surrounding a destined head, foreshadows a distinctive fate, a dedicated life.

We know how this idea of the crown emerges in the old stories of portents—in the legend, for instance, of Servius Tullius—the child born in servitude, yet growing up to rule Rome. In the house of Tarquinius Priscus, his mother, Ocrisia, was the captive handmaid of Tanaquil, the king's wife. But Tanaquil, skilled in divination, had “the clear sight”; and when she saw the circling light, as of flames of fire, that played round the baby's cradled head, she read and accepted the omen, and caused the child to be reared as one who would reign one day. In this case, the fate signified by the fiery aureole *was* a kingly one. But the legends of the saints tell of similar portents. And the significance of such omens cannot be narrowed. The stars that hung over St. Dominic's cradle marked the preaching friar's also as a crowned head, one chosen and set apart for a peculiar destiny.

That this destiny was not always what we should call a noble or a happy one, is made clear by the accepted use of crowns and garlands in ancient and savage sacrifice. This use was travestied by certain old-time country customs; and a crude tavern sign, in nooks and corners of rural England, still reminds the thoughtful wayfarer of bovine sacrificial victims—of the “Garlanded Ox” whose crown of flowers was his badge of doom. And there were human victims too, who, unlike sheep and oxen, could feel the hideous irony of their coronation rites Yet, as there was a certain immunity for these crowned heads, as the garlanded ox could not be seized on the way to the altar and slaughtered for food, we discern, even in these sinister crownings, something of the true significance of the crown. The head-circlet protected even when it doomed. It preserved the wearer from every penalty but the one appointed him. We may note in passing that the popular interpretation of the crown as a sign of *power* must have had its root in this idea. Those to whom a certain destiny is assigned must needs have a certain *strength* given them to fulfil it.

The association—or rather identification—of crowns with fire from Heaven seems, at first, more clearly displayed in crowns of fiery gold and star-like gems than in those garlands of flowers and leaves from which comes the New Testament phrase “crown of life” or “crown made of living things”. But plants and trees—as the old mystics loved to point out—have their peculiar kinship with fire from Heaven; and in the Magian representations of the Four Elements it is *a tree* that is chosen to symbolise Fire—that element of which trees are the chosen fuel and, as it were, the shrines. To the worshipper of the old Gods certain plants and trees were specially “God-haunted”. Round them the bolts of Heaven were thought to play harmlessly; reverencing, as it were, the kindred Fire within.

Of the laurel we are repeatedly told that those who wore it were "safe from thunder". It was the symbol of the protection of the Sun-God;¹ and, as such, the favourite head-circlet of those whose lives Heaven might be supposed to wish prolonged—of victorious generals, for instance, emperors, and men of great service to the State. So we find Constantine, when he adopted a golden, instead of a laurel, crown, giving as a reason that one who had destroyed the worship and temples of Apollo could not rightly continue to wear Apollo's garland.

A mightier talisman awaited the brows of the Imperial Convert. The gemmed, golden circlet that he now wore on all occasions of state, and on his helmet in battle, had been made to enclose an inner ring of iron, welded out of those sacred nails which, with other precious relics of the Passion, the Empress Helena had brought from Jerusalem. Whether the famous "Iron Crown of Lombardy," preserved in the Cathedral of Monza, in the midst of the altar-cross, be this actual talismanic crown or not, the idea it embodies is not affected. It is the fact of reputed instruments of the Passion being sincerely regarded as the rightful adornments of a kingly crown that is of such immense, mystical importance.

To the mystic there is nothing really incongruous in the union of the sign of power with the signs of torture and humiliation. The crowned head may as often be a victim's as a conqueror's. There is even a sense in which the crowned head must always be a victim's. It is on the chosen *sacrifice* that fire from Heaven falls, though it may not always consume it. Constantine probably valued the iron crown as a charm to cover his head in the day of battle, and to ward off the stroke of sudden death. Nevertheless, his choice of a coronet is instructive for seeing eyes. Instructive, too, is the eagerness

¹ Yet we must not forget the other side of this idea the honour attached, by ancient thought, to death by lightning! See Plutarch's *Lycurgus*.

with which a later imperial ruffian—Napoleon—claimed the right to be crowned with the *corona ferrea*. Such men, though they never guess the true meaning of a crown, act involuntarily as if they did.

The custom of crowning the dead has a symbolism of its own, unknown to the donors of the modern funeral wreath. In particular the Egyptians, when they laid crowns of flowers and leaves on the head of the mummy—"The Osiris!"—did so in a hope that seems strange and far-fetched enough to us, yet throws on the religious symbolism of the crown a light we cannot afford to lose.

These funeral chaplets were called "crowns of the right voice," and were thought to enable the dead to pass in safety through a critical after-death ordeal. They gave (through the power of Thoth, the God of letters and language) skill suitably to answer the Divine Judges, and to make the well known "Negative Confession" with the right intonation. Special gardens had the training of the flowers for these crowns; and the placing of them on the dead brows was accompanied by special "words of power"—entreaties or prayers that took the "magical" form of assertion. "The diadem has come out of thy head, and has brought the Gods to thee; and given thee power over the Gods!"

The burying with the mummy of a representation of the "White Crown," or diadem of Osiris, was another ceremony due to the beloved dead. It was probably meant to protect against that corruption which Osiris himself had never suffered, and from which, as we know from some very beautiful extant prayers, he was believed to save those who "slept in him". Force, of course, was lent to this idea by the myth of Osiris' own death—the fate of his own human body. Dismembered and abandoned though he had been, the Gods had yet had power to lift up that destined head, and set the diadem upon it. This diadem, by the way, to judge by the

representations of Osiris, seated in state and wearing it, bore a resemblance to a mitre, or priest's cap—headgear which has been always, obviously, but a variation of the crown adapted to a special office. The intercessory work of Osiris, and the faith placed in him as a mediator, might well give him a right to a priestly crown. It was clear that these funeral customs were only intended to gain peace and safety for the dead, by appeal to, and reliance on, Eternal Power. And among the Greeks and Romans the crowning of the dead was regarded as an act of natural piety. But as time went on, and the ceremonies of coronation became more and more associated with the idea of ostentatious victory, empire, and triumph, the practice fell into disrepute.

The Early Christians discouraged funeral garlands. Clement of Alexandria urged his converts to think, rather, of the immortal crown, woven of "the amaranth that grows on no earthly soils". But the ceremony of nuptial crowning, though disliked by the Fathers (perhaps as savouring of heathen magic, for in Ancient Rome the bride's crown had to be made of the mystically sacred verbena, and gathered for good omen by the bride herself), held its endeared place at Christian weddings. For, said the Christian mystics, the bride and bridegroom, if they were chaste and pure, had indeed a right to be crowned, as victors over the flesh and its temptations. So the nuptial crown became, for the initiated, a symbol of self-mastery and self-dedication; and incidentally an object lesson in the true meaning of *all* crowns, that of kingship not excepted.

George III has been much commended for removing his crown when he received Holy Communion at his coronation. With his intention no man can quarrel; but in view of the occult symbolism of the crown, we cannot help comparing his action to the removal of the wedding ring during a nuptial Mass. An earlier king of England had better understood the

significance of the kingly head-circlet. We read of Edward the Confessor that on the last Christmas of his life, when he went to Westminster to see the hallowing of his Abbey, he wore, on brows for which it must have been painfully heavy, his crown, in honour of the Feast. That was the naïve mysticism of his soul—and his Faith. Eyes like his could not but see, in the tangible crown, the shadow of its supernatural prototype.

Popular religious phraseology often contrasts the crown with the Cross, as though one were only the recompense of the other. As a matter of fact, there is very little difference in their occult significance. Both are symbols of life and power; both, of death and humiliation. The images of the Gods hold the Cross as their sceptre; the victims doomed to slaughter wear the crown as their brand. And we know what part was played by the crown in the tragedy of tragedies. . . . In the half-forgotten words of another natural mystic :

The Jews . . . made Him a crown of the branches of aubespine or white thorn . . . and set it on His head, so fast and so sore that the blood ran down . . . And after . . . in the chamber of Pilate . . . they made a crown of rushes of the sea; and . . . knelt to Him . . . saying, "Hail, King" . . . And He had this crown on His head, when He was placed on the Cross; and *therefore ought men to worship it.*

We know how, in Sir John Maundeville's time, it *was* worshipped; and how exquisite was the shrine—the *Sainte Chapelle*—built for it in Paris, whither Louis IX and his greatest nobles carried it barefoot. As with the *corona ferrea*, the genuineness of this reputed Holy Crown does not affect the idea that it symbolises. Without doubt this idea, working darkly and under difficulties, at the back of men's minds, has contributed to the occasional overturning of kingdoms, and plucked the crown of empire from some few of the most unworthy brows.

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The student of the Mysteries who has usually, after all, some grip of practical politics, will perhaps be pardoned for thinking that this same idea, fully understood and logically carried out, would make most revolutions unnecessary; and would send irresponsible despotism, no matter what its disguise and alluring title, to rank with the dodo. In any case, some little study of the true symbolism of crowns may be commended to those who aspire to wear, or hope to retain them.

Bernard Fielding

DIAMOND DRIFT AND SEED PEARL

A SELECTION FROM THE SAYINGS OF SUJĀTA

By D. W. M. BURN

LIKE as the living waters of some perennial fountain leap into the sunshine, fall in drift of diamonds, lie like seed pearl on the herbage; so flash from the pure heart of one whose soul sees God as Beauty, exquisite thoughts that thrill us by their brilliance, or captivate us by their softer charm.

I asked to have the great made less; He has made the least great.
The first sight of anything to existence is that it is beautiful.

O my Guru, those things that mean a very great deal to you mean more to me than those that belong to myself: sometimes I wonder whether that is strength or weakness.

It brings such happiness to love things because they are another's!

I have glimpsed in you, my Brother, what it is to live the life divine on earth, even in an imperfect body ; to live in hell, and yet worship at His feet.

God stood apart from Himself that He might see Himself, and, seeing, worshipped. And still He worships ; even here I see Him worshipping Himself in every separate form ; and it fills my soul with ecstasy.

I have only one aspiration : to know His will that I may do it.

Men say one thing and perform another ; when you speak, my Guru, I listen, for I know your words are the playing of the fountain of your soul.

We are too cautious ; we lack the spirit of adventure.

It is so seldom that hearts speak, that when one does we have need of wings, so great is our impatience to carry our own hearts to the feet of love.

Is it not wonderful, the wealth of glory these little earthen vessels can contain ?

Guru beloved, a man's life most certainly does not consist in the abundance of the things that he possesses. No earth-possessions can satisfy the soul. But the knowledge that somewhere lives and loves the soul that satisfies every longing of our hearts is rest, and perfect joy.

The mind may run hither, thither, to satisfy its eternal questioning upon the nature of the details that disturb it ; but it ever returns to the feet of the Master for His word of Peace.

You may seem to suffer, Guru beloved, but I have no distress for you. Your rest and joy in Him are beautiful, how should I fear ? Effort, struggle—these are no longer hardships when we know them as part of the great Plan ; know that the Elder Brethren watch our struggles and our efforts, and help us by Their greater power, to achieve.

We learn more by watching a true liver live, than in any other way. Who would want to "live in desires," once he has seen the light of the soul—heard the melody of a heart set free ?

Among our own should we not be free to show that reverent love which our hearts feel ; to follow their dictates unhesitatingly ? It would make life more lovely ; it would enhance our mutual respect ; it would make our thoughts more beautiful and orderly.

You take me up into the heights, my Guru ; you give me your lens to look through ; and things are very bright and clear, so seen.

His love rolls over all in mighty breakers, but we are deaf and do not hear, are unattent and do not feel the cool, clean waters that caress us, are not conscious that His hand is near, and rests upon our heads in blessing every hour.

We strain our eyes to see ; but it is His own hand that lies upon our eyes ; and He waits, waits till the music of His voice we hear, till the magic of His touch we feel.

In the friend He gives the gift of love ; in the friendless an opportunity for us to be ourselves His gift.

The oneness has not to be made, it is ; all we have ever loved is not merely ours, it is we ; we ever find ourselves.

The glory cradles us, but we sleep, and are unconscious of it.

I know there may be suffering ; there may be even the pain of shame to endure ; but it is the way to Him.

We may see Him through a veil of tears, but what does that matter, so we see Him !

If certain things have a clarion call for me, it is more than my life is worth to refuse to go, though the best of earthly friends count me unwise.

All Beauty is alike to Him. We joy in Beauty of our stage. We see that others also joy in Beauty of their stage, but what is Loveliness to them makes no direct appeal to us. To the Master all is Beauty ; there is no ugliness, no shame, no sordidness. Each Soul shows forth the Beauty of its particular attainment ; there is really perfect Order everywhere.

All that matters is the evolution of the Soul ; and growth may come of any action.

I sometimes think that the pride of the separative mind in its own separative attainment is the root of all failure.

Work to acquire strength ; leave weaknesses to die of themselves.

All the distress, all the unrest of Soul, comes through a longing for some other place in the Universe than that He has seen fit to give us.

A brother Soul reveals itself to me ; another link with Him is forged ; Nature sings, Earth rejoices, all things have come a little nearer to their goal.

It is in my brother that I find myself ; it is through him that I learn what manner of man I am.

We all see, feel, know in some way the Master's Beauty ; it is that which makes all things beautiful for us.

It was when I realised my own unworthiness that He bestowed on me a gift more beautiful than any He had given before.

Why grieve for lack of vision? In very love He must deny us sight if we are to learn other ways of knowing Him!

We long for that joy of life our hearts for ever tell us can be found. "Empty your hands," they say; "all you have toiled so patiently to get—give it away; it stands between you and your heart's desires." We hear them; we believe them; but we hesitate, and so the greater Beauty is not ours.

I look into my children's faces, and I know that serving them I am serving my Beloved: are they not He?

My Guru! All the World lies in that heart of yours; nothing is shut out. All we have shunned and drawn away from and contemned, lies there. Your eyes are full of worship as they gaze on that which is to us unbeautiful, unsweet. Teach us, O teach us too to see, that we too may adore!

In the waking world the spendthrift comes to want—how shall men know, then, of a World in which to spend is the only means of getting? How can they aught but pity those who, living there, scarce realise the code of Earth? How shall they understand that the budding God in them renders them unaware of almost all material needs?

How glorious if followers of every Faith would worship God, each as he sees Him, in one magnificent Temple!

Oh the dear, dear feet that go before; that make the way plain for us! What churls we are! Ingratitude seems all that we know how to show! We are not ashamed to be ungrateful; but to adore, to reverence—we account that weakness! And yet the Master waits, wondrously patient, till we condescend to listen to His voice.

Why do we let Earth's follies trouble us, distress us, when one glance into His eyes would banish them—one glance into those dancing eyes that tell of all the Beauty in the World! There is no loveliness that lies not in their depths.

I feel sometimes as though my heart would break for love of Him; I must adore; my weak attempts to serve are adoration; every act that I perform is worship.

It would be strange if that radiant Beauty, pulsing out its loveliness through that wondrous Heart of Love, could be quite hidden, even by veils of earth. Why do we stand amazed when a slight turn of His hand causes us to flash and even blaze with the Brilliance of which we too are part?

When first I heard the Song my inmost Spirit knows, here in the Waking World, I paused in wonder ; it was very near, and I had been sure that it was far away. Oh, but I could not be mistaken ; there was no other Song in all the Worlds that could call this prodigal home ! And now I hear it everywhere, in everything ; the birds, the flowers, the rivers, the mighty ocean, all Nature bursts with it. Nothing can silence it, nothing mar its sweetness.

In my mirth lies all my power and will to work ; if my heart is not adoring, there is no force to set these instruments in motion ; and while my heart adores, my Soul is filled with delicate laughter.

Oh, the magic of Greek art ! *The Victory of Samothrace*—who yields himself to its enchantment that does not feel the splendour of being free to serve !

The very things that now are bonds, were our paths of freedom once. It is hard for the young Soul to recognise as dross that which it treasured as pure gold.

To-day I laugh at what would once have plunged me into woe ; but my heart is tenderer far towards those who suffer, than it was when I too felt as they.

How can we know pain and suffering who have kissed His feet ?

His Beauty has flushed all Earth with its glory, and she lies blushing rosy red ; for fear of His Loveliness has thrilled her Soul, and in her joy she trembles. She quivers with new life ; and as she gazes on that matchless Beauty she reflects it, all unknowing, in her face ; so that her sons and daughters, as they look upon her, see no longer that they have seen, but the Light of the Rising Sun !

In serving those whom the Master places round about me, I serve the Guru whom I love, and Him he serves.

God, Arch-Poet that He is, sings to His worlds in divers strains ; solemnly, grandly, impressively, sweetly, alluringly, madly, wildly, mournfully. For there is always one chord in the heart of every being which will through even the grossest veil of matter make response.

If my liberty is really and truly an outward expression of some Beauty of the Self, in time the expression of that inward Loveliness must make itself intelligible to the world.

So fearful are we of Beauty's being soiled, that we veil its face till the world shall be ready to see it ; and so the world must needs content itself with ugliness.

Why are we so anxious to keep God clean ?

Each human being is a Son that has it in him to reveal the Father in his special way. Let us rejoice in difference. It is the combination of our myriad melodies that Harmony is born of.

Every time we turn a brother from his path, we block a channel through which God was making ready to give Himself to men.

How small of us to think our little loves should be enough for our Beloveds !

Pray not for power to love if you have not the courage to use the power when it is given ; for love respects not persons ; love ranges high and low, knowing no barriers in all the Worlds ; truly as one hath said : " It is a terrible thing to love." Yet, once the Soul of man has glimpsed the Beauty of God, it needs must seek it, cost it what it may.

O heart of mine, was there pride in thy prayer that thou mightest be permitted to pay thy debts ? I do not know ; I do not know. Sometimes my dancing feet are stayed in fear. And then His wondrous Loveliness lifts me above it and beyond it till it is no more ; till there is nothing but that glorious Face in all the World ; and I know that if I can see that Face when the testing comes, I shall not fail—I shall rise on eagle's wings, and soar—and soar !

God's secret is ever waiting to surprise us in the illusions of Earth.

" To err is human, to forgive divine." Verily ! I remember once when I had failed most lamentably, had forfeited all good, I thought, deserved nought else but banishment into the outer darkness ; and on a sudden all the loveliness of life grew lovelier, its sweetness sweeter ; the Voice of Him whom I adore seemed to say : " Come up higher !" It stunned me for a moment, but I rallied, and I climbed. It was one of the great moments of my life. I understood at last to the inmost chamber of my soul the Forgiveness of Sins. I have known since then, dimly perhaps, yet known, that our essential nature is divine ; something was brought to birth in me that hour that shall not die.

SUJĀTA

Where is Thy likeness,
Follower faithful
Of Him whom I also
Joy to call Lord ?
Pearl ? Ruby ? Amethyst ?
Rose, Lily ? Jasmin ?
Oh, where hath Nature
Her type of Thee stored ?

Rock Thou, or tree Thou ?
Spring, pool, or river ?
Wind-waft, or mist-wreath ?
 Nay, these are naught :
Sun-ray, or Star-gleam ?
Savour ? Scent ? Sound-wave ?
Somewhere, oh, somewhere
 Lies hid the long-sought !

Hid ! Oh, my blindness
Who saw not God's dewdrop,
Perfect-pure, all-reflecting,
 Earth's glass ; till the Sun
Strikes out from Thy lucence
His own royal splendours—
Laughs as he shows Thee
 All jewels made one !

Hid ! Oh, my folly
Who saw not the lambent,
Keen, still up-spiring
 Tongue of clear flame.
God's very radiance !
Dewdrop Thou, flame Thou,
Or birth of their union
 Past man's wit to name !

D. W. M. Burn

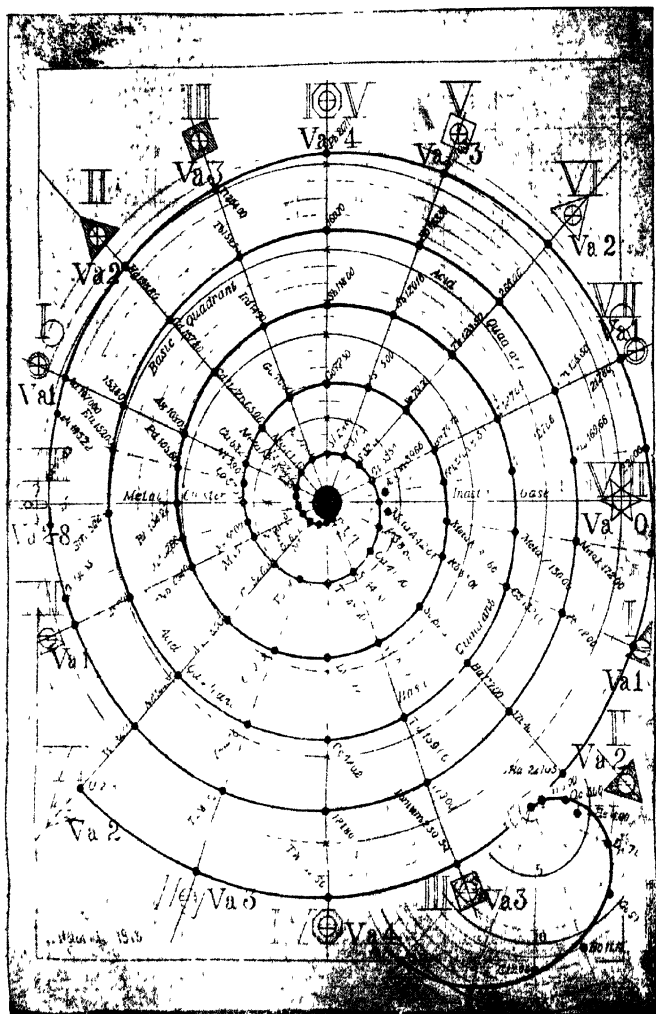
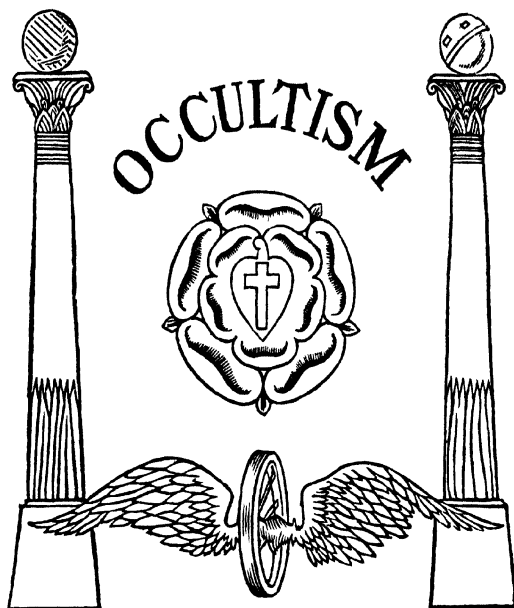


DIAGRAM OF THE CHEMICAL ELEMENTS



A DIAGRAM OF THE CHEMICAL ELEMENTS

By ELLIOT HOLBROOK

SOME years ago it was suggested that a better diagrammatic representation of the physical elements than had heretofore been made was possible, by which the principal characteristics and interrelations of the elements might be seen at a glance. The accompanying diagram and brief description is given with the hope that others may make helpful suggestions and criticisms, and possibly find some help along the lines of their own study of this fascinating subject.

Mendéeleff tabulated the elements in eight groups, showing the relations between the atomic weights, valence, and so forth. Seven of these groups were again divided into two sub-groups. Lotharmeyer went a little further and placed the elements within the columns at distances from the top proportionate to the atomic weights, so that if the tabulation were put upon a cylinder, the sloping lines of elements would be continuous like the threads of a screw. Sir William Crookes made a three-dimensional representation by using eighteen posts arranged in the form of a figure eight; the elements being strung, as it were, on a tape woven around these posts from post to post, and at a distance from the top representing the atomic weight of each element. Erdmann used a figure like the diagram accompanying this article, except that he had ten diameters and found no elements to place on some of the radii. If Crookes's arrangement were recast in Erdmann's form, there would be nine diameters. It must be remembered that the classification of these elements was made before the discovery of the rare gases sometimes spoken of as the Argon group, and before radioactivity was observed. The reason why the present writer has chosen eight diameters instead of nine or ten will doubtless be apparent as the description proceeds.

DESCRIPTION OF THE NEW DIAGRAM OF THE ELEMENTS

The large Roman numerals on the periphery of the diagram indicate the number of the group or family to which the elements on the particular radii belong as per standard classification; "V" (Valence), followed by a number, indicates the Hydrogen valence of the same; the octagon, square, triangle, dumb-bell, star, spike and bar indicate the external form of the atom. (See *Occult Chemistry*, which should be studied for a clear understanding of this feature. The

book is out of print, but a copy can doubtless be found.) The cross within the circle indicates that the elements are Diamagnetic; two parallel lines indicate that they are Paramagnetic; when the figure representing the form of the atoms is hatched, it indicates that they are Positive; when plain, that they are Negative. The scale of the diagram being too small to show clearly the situation close to the centre, it is shown enlarged four times in the lower right-hand corner of the diagram. The names of the elements are indicated by the usual symbols; the figures accompanying the symbols are the "number" weights when obtainable, otherwise they are the atomic weights of 1913. The atom of Hydrogen contains eighteen ultimate physical atoms, and generally, by dividing the number of ultimate physical atoms in a chemical atom, as obtained by actual count, a number is obtained that either agrees with the atomic weights as obtained by the various methods in use by chemists, or is in close accord therewith (see *Occult Chemistry*).

There is little difficulty in arranging the families I to VII, although there has existed some difference of opinion as to one or two of them. The elements included in VIII have been and still are a puzzle. They are usually designated as "interperiodic," since the interval between the atomic weights in each of the groups or clusters is not in accordance with what would be expected from the examination of the other seven families. The writer has arranged each cluster with its centre of gravity on the horizontal diameter of the diagram; thus we have first Iron, Cobalt and Nickel, then comes Ruthenium, Rhodium and Polladium. The next cluster may contain four individuals, of which only two, Samarium and Europium, have yet been observed; and finally we have the Platinum cluster of Osmium, Iridium, Platinum A and Platinum B. Family VIII are all of the "bar" type, and only Iron is plentiful; the remaining members of the family can be regarded as rare metals, except possibly Cobalt and Nickel. The members of the "star"

family have all been discovered since the classification above referred to was made. They appear in pairs with a difference of forty-two ultimate physical atoms, or 2.33 in atomic weights. This fact has not been entirely established, except by occultists, so far as the writer knows. Whether "Occultum" and Helium belong to this family is doubtful. It includes, however, Neon, Meta-Neon, Argon, Meta-Argon, Krypton, Meta-Krypton, Zenon, Meta-Zenon, "Kalon" and "Meta-Kalon," and probably others not yet discovered. These rare gases have been placed in pairs astride the horizontal diameter where their atomic weights would place them. While all the others fall naturally upon the spiral joining the elements, the two Argons fall about five points outside of the place where we should expect them—too far for mere variation to be expected in nature's work—and occult investigation and that of science agree very closely, so that this dislocation is probably not due to an error. It would be interesting to know the reason for this.

One is struck by the symmetry shown in this diagram; beginning with the vertical diameter we see the forms ranging from the octahedron to the tetrahedron in regular order; the valence decreasing one at a time to zero on the right-hand side, but disturbed on the left by the rare metals, where we find valences running from II to VIII. We find the upper right-hand and the lower left-hand quadrants usually *acid*, the other quadrants *basic*. The upper half of the diagram is *diamagnetic*, the lower half *paramagnetic*; while there is a variation in the interval between the various coils of the spiral, it is gradual and appears to follow some law. Changes in the character of the elements in the different areas in the diagram are as definite and regular as the geographical or geological changes in the different regions of the earth's surface, and a careful study will enable one to fix in the mind most of the information contained in standard textbooks on Chemistry, and to write largely the equations representing

chemical reaction. The two groups into which the families I to VII are divided will be found on the two radii of the same diameter. Studying the upper half of the figure, we should expect the spike elements to have the dumb-bell form, and the writer cannot see wherein the difference in this case is greater than in the case of the cubes, etc.

THE CONSTITUTION OF MATTER

Study of radioactivity has shown that the atom is not an atom but a complex body, and that a transmutation of elements, which has been so vehemently denied, is going on spontaneously about us all the time. It is believed that the present diagram is especially adapted for spreading upon it the results of investigations into the inner nature of matter. The chemical atom of the scientist being gone, there can now be no resting-place short of the ultimate physical atom of the Theosophist. The line of demarcation between energy and matter is disappearing, and doubtless the teachings of occult science are the only reasonable hypothesis—that energy is the life of the Logos, and that matter results from the self-limitation of that Life, “cribbed, cabined and confined,” and “crucified from the foundation of the world,” of which it is said : “Having pervaded this whole universe with one fragrant of Myself, I remain.” This “fragrant of Myself” shows itself in manifestation as the “Three Outpourings,” which manifestly are never still ; so it must be a fundamental fact in nature that everything changes continually, even the so-called constants, which are as intimately connected with the mechanism and energy of the atom as the motion of the piston of a steam engine is connected with the steam pressure in the boiler and the valve gear mechanism. It should be noted that what has been “cribbed, cabined and confined” in the universe dilutes the life of the Logos, as water is added to milk for infants’ food,

that it may not be too strong ; it will be liberated as it can be assimilated by the children. I have not attempted to show on this diagram the products of radioactivity. Likely it will eventually be found that it is all a product of such activity of the Logos, and that there are yet undiscovered hundreds of fleeting substances, which are actually elements, resulting from such activity.

Pondering on the diagram, we can imagine (or is it perhaps a wild fancy?) that the first " Outpouring " of the Logos pierced the physical plane at the centre of this diagram, and unfolded into the scroll as you see it, and that radioactivity is the reverse course, beginning with the outermost element Uranium, and that it will be rolled up and disappear in a vortex at the centre, and pass to the astral plane.

Elliot Holbrook

[*Note.*—The model with four lemniscates, which I referred to in the article " Atomic Weights " in the June THEOSOPHIST, as having been constructed by Mr. F. Kunz and myself, is practically this diagram of Mr. Elliot Holbrook's, put into three dimensions, and in four lemniscates.—C. JINARĀJADĀSA.]



ASTROLOGICAL VALUES

A STUDY IN SPIRITUAL ALCHEMY

By LEO FRENCH

I. INTRODUCTION

There are especially seven forms in nature, both in the eternal and external nature; for the external proceed from the eternal. The ancient philosophers have given names to the seven planets according to the seven forms of nature; but they have understood thereby another thing, *not only the seven stars, but the sevenfold properties in the generation of all essences*. There is not anything in the Being of all beings, but it has the seven properties in it; for they are the wheel of the centre. . . .—JACOB BOEHME. From *Signatura Rerum*.

WE all possess the philosopher's stone, it is not the heritage of a favoured few; but how many of us have discovered our possession?—that which doth "Life's leaden metal into gold transmute"; for even in Saturn's dull substance Sol is imprisoned, and may be freed by every son of Saturn who realises that his, too, is the Sun's golden ore.

The study of Astrology, cosmic and individual, is the clue and key to a realisation of freedom, an increase of force, a purification so cathartic that it reveals "heaven opened" in the horoscope of every Native who will undertake the pioneering and sustained work necessary in the liberation of essence from the bondage of substance. *Liberation* is the word to conjure with; Astrology is but one of the seven Mages whose manifestations are through the mysteries of alchemy, cosmic and individual; for every individual has his appointed station in the cosmic scheme, as well as his individual rung on the ladder of evolution. The "Angels" ascend and descend, in perpetual alternation, in every horoscope.

Any narrow or too-exclusive insistence on the technical-exoteric aspect of astrology-dogmas, rules of thumb, red-tape of precedent, all astrological paraphernalia and upholstery, are, in the writer's opinion, unphilosophical, unworthy of its spiritual beauty as an art, its heights of wisdom, depths of mystery, as a science. Astrology, in its alchemical interpretation, is a revelation of the secrets of *treasure-* and *prison-house* alike to its students: philosophy and experiment, poetry and science, truth and beauty—ever the drama of manifestation through duality re-enacts itself through the symbol-play of *Astro-Logia*. The chameleonic nature and character of symbols (all symbols, not only astrological) is part of their essential being, their rhythm. There is, and can be, nothing "hard and fast" about "Eternal Truths shadowed through the Mass of the Mystery of the Everlasting Flux"; the paradoxical element inherent in all great realities must not be forgotten, or the neophyte will find himself struggling among the billows of apparently inimical theories and problems whose mutual refutation and confutation may weary, if not baffle, the strongest swimmer!

To every man, then, these precious ten symbols of true being, his *status quo* before the Throne of God, *i.e.*, his own Ego, as an incarnation in time and space of his Planetary Spirit: the Seven Planets, the Sun and Moon, and the "Sign Regnant" on the horizon at the moment of birth. Within these ten lie hidden all mysteries, all knowledge, and the secret Potency of that individual Harmony whose names are Wisdom, Power, Love; and beyond those even, that One Name which is above every Name, the Word of the Monad. Here, indeed, stands man, in his laboratory, with his magic powers above, beneath, around him. If he will *learn* he can *know*; with a deep assurance that no outside authority, however sacred and learned, can convey, he shall plumb the depths, scale the heights, of his own hells and heavens. To him shall be given progressive revelation of the substances, together with intuitive perception of the essences, gnosis and illumination

thereof, divine union of Janus and Vesta, consummated in every astrological student who will both *learn* and *burn*; neither process can be escaped, if he would become a true astrological alchemist. He must know, not only every substance, but every component part in each most complex formula; he must himself burn with the dross, must know the molten purgation by fire, as well as the winnowing by air, the penal water ordeal, the "living tomb" discipline of earth-obscuration. He must co-operate, not only in his ultimate glorification—the transfiguration and ecstasy of ascent—but also he must assist at the scourging, the plaiting of the crown of thorns, and must even carry the cross before he be stretched thereon. This is to say that he must purge himself through Martian, deny himself through Saturnian discipline, seeking not to evade the temporary *lethe* of Luna's spiritual oblivion, nor the Dionysian orgies of the preliminary Jupiterian pilgrimage. The ascetic must not scorn the divine reveller, nor the Solar disciple, filled with the new wine of the kingdom, jeer at the pallid form of the Man of Sorrows. Astrology teaches divine catholicity, and gives practical illustration of the impermanence and relativity of "good" and "evil". In this science we must get beyond "good" and "evil" alike, for its goal is perfection, *i.e.*, the *re-creation* in divine whole-ness of every ray of each Planetary Spirit, now travelling through purgation, separation, dissolution and obscuration.

The four spirits of the elements are four master-Alchemists, working with every neophyte. "*O Fire, give me thy Life, O Air, give me thy Light, O Water, give me thy Force, O Earth, give me thy Fruitfulness.*" These are litanies of supplication, or conjuration (according to the knowledge and power of the supplicant), to be heard at many a ritual of the elements, by their several neophytes and acolytes.

Although there are rules, precedents and tests for discovering which is the prevailing element, or prime sacrificial splendour, of every Native, yet to all rules there are such innumerable exceptions, that at long last it is individual

self-identification, self-realisation alone, that can be regarded as the only certain gauge. In many cases the Native is exiled as far as possible from his native element, that he may regain it through conquest; thereby winning back his original empire through that tribulation, those failures and banishments, which are the tokens of Titan-ancestry. To the strong, Herculean tasks, "impossibilities" their *métier*; repeated defeats and failures the insignia on every Titan-brow. Nevertheless, the occasion of their fall was the occasion of rising to their weaker brethren; and every true Titan is willing to bear Caucasian exile, wrath of Jove and agony of "the Devourers" (symbolised by vultures), knowing that the right of strength is self-limitation, even obscurity, if thereby liberation for the weaker may be won.

What is this but another process in alchemical transmutation? The analogy is obvious. Obscurity is the aura of true occult work, *occult—hidden*. Similarly, the exaltation by abasement is shown in the way of water—the penal flood, ordeal by scalding: Scorpio—the boiling of generative substance, the generative "particles" on every plane, the ultimate sacrifice of the generative forces to the principle of regeneration—the death unto sin (at a certain stage, for a set purpose, no exaltation of asceticism *per se*) and the new birth unto righteousness (*sin* and *righteousness*, here, are merely relative terms, having no fixed significance or permanent value). The "airy" path of self-fulfilment is the path of mind. The sacrifice of the æthers of thought to the spiritual centres, *i.e.*, the attainment through intellectual self-dedication, leading to direct illumination of the mental spirillæ, the æthereal particles of the brain, with inspirational knowledge. This is the way of many a genius; before the mortal instrument has reached "at-one-ment," union with the genius, the latter gives out immortal truth and beauty, *through a brain so constructed that it serves as a suitable medium for transmission of fragments of divine lore*. Yet

the "creature" is so far removed from the creator (or transmitter—the more correct word), that when questioned as to the truths they have conveyed, they will often reply that they "do not know *why* they wrote thus, or even *what* the words imply, they only know that *so it is*". This "airy" sacrifice of genius is beset with problems of a most complex nature, well known to all students of the psychological aspect of the minds and characters of great men. But in their horoscopes the type is shown, together with its special variety. Many great minds belong to this airy type, perhaps the most difficult of all to explain, and quite hopeless to judge. Their *mind* as genius is their offering to the world; in themselves they may be "less than nothing," may even go counter to all rightly-obeyed rules of ethics, perhaps even morality. "In the sight of the unwise they seem to die"; *i.e.*, those whose ability for censure outruns their inner discriminative powers, will concentrate upon their omissions and commissions which outrage the received code of the day, and slight their immortal gift to posterity. We may be sure that, were Shakespeare incarnated now, many would fasten upon the poaching and other errors of his youthful days, and think but slightly of his play-writing. The earth-discipline may be *volcanic*, *alluvial*, *obscuration* or *menial* in nature; the words explain themselves. Many a great ego moves among us to-day, imprisoned in earth; often we know not by whom we are served; did we know, we should rise and bid them reverse the offices. "He that is greatest among you, let him be your servant." Service, karma, must be worked out, and the served "are but shadows," yet necessary to the dharma of the servers.

Here, then, stands man among the elements, mingling with them, in mutual permeation and pervasion; every element having its subtle "*doppelgänger*" on æthereal planes, from etheric to spiritual. Thus man is elemental child and lord—both, according to his stage of evolution and freedom of involution. After the elements come the qualities, the three rhythms or

dances of spirit in matter. *Creation*, the spiritual life-rhythm, that which contains the germ of all potencies, the spring of all actions, and therefore appears as *Immutability*, the *Fixed*. *Pro-creation*, the outer energy of creative force, evolving through initiative, progressive, mental-motive faculties, the *Cardinal*. *Translation*, that which expresses itself in all intermediary, interpretative work, "missionary" of *Fixed* and *Cardinal*, the *Mutable*. Here is another band of seven: four elements, three qualities, working through the seven Planets and their parents, Sun and Moon. This is but another turn of the ever-living, ever-whirling wheel of symbols. Of the seven Planets and their working in the inner astrological world, it must be reserved for subsequent articles to give forth the lore. Their counterparts in alchemical symbolism may be briefly indicated below.

1. *Mercury, the Wheel*. Containing those spiritual alchemical properties which answer to *Sulphur, Mercury* and *Salt*. (The correspondences will occur to every student of the inner side of chemistry).

2. *Venus, the Love-Desire*. The "Oil of Joy". Lubricator of "The Wheel".

3. *Mars, the Wrathful Fire*. The element of destruction, dynamic, disintegrative force.

4. *Jupiter, the Essence in Expansion*. "The garment of Praise". Jupiter opens the darkness and gives to the seer the light of vision, i.e., Freedom from obscurity.

5. *Saturn, the Astringent*. The contractor, and cause of contraction. All powers of darkness,¹ all that grows in or struggles through darkness, belong to Saturn.

6. *Uranus, the Alchemist's Secret*. The "Philosopher's Stone," that which is beyond gravitation.

7. *Neptune, the Universal Solvent*. Unity in Diversity, the last word in spiritual alchemy.

Leo French

¹ Good and evil irrespectively

RENUNCIATION

By MARJORIE M. MURDOCK

IT was a beautiful evening in mid-April. The preceding day had been scarcely less beautiful—warm and sunny, with a delicious breeze blowing from the west. Now the sun had gone down, leaving behind him a rosy glow which betokened another fine day on the morrow, and a crescent moon was beginning to gleam silver against the deep blue of the heavens. A blackbird, forgetful of his nest which he should have sought at sundown, was still piping his clear-throated melody from the topmost branch of a hawthorn tree. He paid no heed to another sound that incessantly growled and rumbled in the distance—the thunder of guns. For the country was France, and the time was not very far from the present; and only a few miles away from the peaceful meadow where the blackbird sang, the earth was stained with the blood of thousands who were fighting for their country's honour, and the reapers of death never rested for a minute from their terrible harvest.

The British military base was hard by, and in a tent a party of officers, mostly young ones, were becoming uproarious. Their battalion had only arrived in France two days ago, and as yet they cared nothing, or at all events appeared to care nothing, for the dangers which they soon must face. Tomorrow, as they well knew, they were to go into the firing-line, but they seemed to have forgotten that. "Let us eat, drink, and be merry," might have been the thought in each man's mind; but few of them cared to add, even to themselves,

the rest of the quotation, which under the circumstances might prove to be only too true. They heeded the distant rumble of firing no more than did the blackbird outside.

One of their number, however, seemed to be a little apart from the rest of them. He was a quiet, thoughtful-looking man of rather more than thirty, and his face showed that he was worried about something which he could not explain to the others. He did not join in the roars of laughter in which his fellow-officers indulged ; but at each joke he smiled, and his smile, though serious, had a wonderful sweetness peculiarly its own. He was seated in a corner of the tent near the door, and as he did not speak, no one was particularly aware of his presence.

The fun waxed more and more uproarious, and each burst of laughter was louder than the last. A young lieutenant, with a flushed and excited face, was beginning to relate an anecdote of startling improbability and not too delicate humour. All eyes and ears were turned in his direction, and the quiet-looking officer at the end of the tent took the opportunity of slipping silently outside.

He breathed a sigh of relief at finding himself in the pure, cool evening air, after the close, heated atmosphere of the tent. The boisterous mirth of the other officers still reached his ears, but he walked on for a few yards into the field, away from the camp, until he could hear no sound but the song of the blackbird close at hand, and the sinister murmur of heavy firing in the distance.

The rosy glow of the sunset had by this time almost disappeared, and one by one the stars were coming out and gazing down upon the comparatively peaceful camp and the turmoil of the firing line a few miles away. The young officer paced up and down the field, lost in thought ; and, for the thousandth time since he had joined the army, he asked himself the question : " Ought I to have done it ? "

He had received his commission a few months ago, having previously served as a private. In civil life he had been a musician, with the promise of a brilliant public career before him. But he had left music to serve his country, and this was the thing that almost incessantly troubled his mind.

It was not that he regretted the sacrifice of his career, even if the sacrifice should prove to be a permanent one ; as far as he himself was concerned, he felt very little bitterness at having given up everything for the sake of his country. It was no more than thousands of others were doing. But he wondered if he had been false to his ideals as a musician. For he had been devoted to his art with an almost religious fervour ; he had regarded it as the highest manifestation of beauty, purity, and truth, as the greatest power for good in the world. His ideal had been to be a perfectly true artist, letting nothing seduce him from faithful service. He had no near relations, he had been disappointed in love ; what could draw him away ?

Now he had been drawn away, and it might be that he would never return again. True, he had only given his service to another ideal—that of his country ; but which ideal was the highest, and which had the strongest claim on him ? He could not decide. Sometimes it seemed to him that he had been too weak in letting himself be swept away by the wave of patriotic enthusiasm which had flooded the nation ; that he should have stood firm and clung to his old ideal. Then he pulled himself up sharply, and cursed himself for a traitor to his country, and one not worthy of the name of Englishman.

Again, he told himself that art was so great, so wonderful, that it must live for ever ; even such a tremendous upheaval as a world war could not destroy it. But then—how would art live with no one to support it, if everyone left it as he had done ? So he went round and round the question, time after time, always going over the same ground, and never coming to a decision.

As he walked slowly up and down the field near the base, he noticed the blackbird singing in the hawthorn tree. He listened for a few minutes, watching the bird with a faint smile curving his lips.

"You're a lucky little beggar, you know," he mentally apostrophised the songster, "I believe I actually envy you! There you are, singing away for all you're worth, and no war to worry you and make you wonder whether you ought to go on singing, or leave off for the sake of your country."

That very second something happened. From a neighbouring hedge there arose a shrill sound of a bird screaming with fright—the hen bird and her young ones in danger or trouble of some kind. Probably they were attacked by a hawk or an owl, or perhaps a wandering cat had discovered the nest.

The singing blackbird heard the alarm, and he did not hesitate for a moment. The clear, liquid notes ceased at once, and he flew away to the rescue of his mate.

The young officer smiled again.

"I beg his pardon. He has his troubles after all, and evidently has no doubt whatever about what he ought to do. Well, my friend, I've done the same as you—and if the cat gets you, and the Hun gets me, there's an end of our singing! It's a pity, but war's war, and it can't be helped."

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Days and weeks passed by, and the war rolled on, taking its hourly toll of life and health, and never seeming to come nearer to the end. A small piece of ground taken one day, lost the next, and perhaps regained on the third; but no appreciable advance on either side.

A change was already noticeable in the demeanour of most of the officers—and of the men also—who had been so blithe and careless at the base on the night before they first went into the firing-line. It was only a few weeks since, but the deadly earnestness of the grim struggle in which they were engaged

was fast making different men of them. Nevertheless, their regiment had so far suffered comparatively little, and between times they still laughed and joked in almost their old fashion.

In spite of the object-lesson given to him by the blackbird, the young soldier, erstwhile a musician, was no nearer to deciding whether he had done right in leaving his art for his country. He had very little time, certainly, in which to consider the matter, for more than once he had been in some pretty severe fighting, which required all his attention; and even when he was not actually in the trenches, there was plenty to be done behind the lines. But still the undecided question haunted the background of his mind like a phantom; and sometimes it rose up in the foreground to baffle him as of yore.

At last a big British offensive began, and his battalion was in the thick of it. On the second day of the push, B Company, of which he was in command, stormed a German trench. The attack was successful, though at terrible loss, and after all had been done that could be done, the officer ordered those that were left to get back immediately to the comparative safety of the British trenches.

So they stumbled back, amidst an indescribable confusion of mud, stones, broken-down entanglements, and worse. Night was falling, and a heavy shower of rain came on, beating in their faces and half blinding them, so that it was almost impossible for them to see where they were going.

The soldier-musician was at the rear, limping along as best he could, having a slight wound just above his right knee, where a piece of shrapnel had struck it. He had also a bayonet thrust in his shoulder, but neither wound was serious, and at present he hardly felt any pain. But he could not get over the rough ground as quickly as the others, and what with the darkness and the heavy rain, he was getting left behind.

Presently he caught his foot in something on the ground, and he heard a slight groan. He stooped down, and found that it

was a private of his own regiment, with his thigh badly smashed. Shrapnel and shells were bursting round them in every direction, and it meant certain death to the man to leave him there.

The officer lifted him up with his right arm, which fortunately was unhurt, and managed also to support him a little with the lower part of his left arm. Then he half carried, half dragged him in the direction of the British lines.

It had been difficult enough before to stumble along in the dark, with his injured knee; but now, with the dead weight of the other man's body against his own, the officer found it wellnigh impossible. His wounds began to smart unpleasantly, and he was faint from loss of blood. If only he could get hold of two stretcher-bearers! He could not see two yards in front of him, and had very little idea as to how far they were from the trenches.

He gasped slightly as he stumbled over some obstacle, and nearly lost his footing. The private heard him.

"Better leave me to it, sir," he muttered, "I'm pretty well done for anyhow, and it's no good both of us—"

"Hold on, and don't be a fool," was the curt reply.

He staggered on for a few yards further, and then suddenly there was a tremendous crash and a blinding flare of light, and the ground shook under him. A shell from a "Black Maria" had burst at his very feet.

The private slid from his arms in a crumpled heap. The officer, hit in the side of the head, fell backwards into a shell-hole.

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When he regained consciousness, the rain had ceased for some time, and the stars were twinkling far away above him. He could see nothing but sky and stars, for he was lying flat on his back, and the shell-hole into which he had fallen was a fairly deep one. He felt strange and dizzy; his pulse was beating feebly, and he knew by some intuition that he had

not long to live. His wounds now ached intolerably, but worst of all was the ache at his heart.

Now that the end had come, regret stung him fiercely. His one thought was: "I might have devoted my whole life to music, I might have given a true and faithful service to the highest of all arts, and so have wrought some little good in the world; I had the talent, but I threw it away, and now the chance is gone for ever. What good have I done to anyone by coming here? Even the poor fellow whose life I tried to save is dead now—as I shall be soon—and no one is any better off. And—I have failed as a musician—I have been faithless to my art!"

At the thought he uttered a low moan, which the pain of his wounds could not have wrested from him.

Presently a strange thing happened. All the pain ceased—the physical pain and the mental as well. He was not lying alone and uncared for in a shell-hole in France, with the stars up in heaven gazing down upon him. He was amid the stars—they flashed and sparkled all around him, playing in a wonderful iridescent light that changed colour each second. Now it was blue, the blue of a summer sky, but far clearer and more luminous than any sky ever seen by the eyes of man. Then, intermingled with the blue, there were flashes of green, of golden yellow like the colour of a cornfield in the sunlight, and sometimes a pale gleam of violet showed for a fraction of a second.

The man gazed in awestruck wonder, and then he seemed to see that which he had imagined to be himself—a motionless, blood-stained figure in tattered khāki, with a white face upturned to the sky.

"Is this death?" he asked himself. "But—I have only just begun to live! I was dead before—now I am alive."

Then all the flashing colours round him were suffused by a shining cloud of rosy pink, which seemed to envelop him in a warm glow. And there was a great stillness and silence, though the atmosphere pulsated with life. And out

of the silence a voice spoke to the man—the voice of his own soul.

“You said you had failed as a musician, that you had been faithless to your art. But you are mistaken. Do you think that the earth-life you have just left is the only one that you have ever lived? Do you think that you have not struggled and persevered against countless obstacles in other lives, in order to attain to the high qualities of musicianship which you now possess? Do you think that you will not return again to earth, to gladden the hearts of men with the wonder of your art?”

“But,” the man answered, “since I have given up my art in this last life, will it not hinder my progress in the next? I have heard of the Law of Karma. Will it not be my karma to suffer as an artist when I return, as the result of my faithlessness?”

“Not so,” the voice replied. “You know well that renunciation is an essential part of every artist’s life. Through renunciation only can he learn to be true. You renounced all hope of becoming a famous musician, because you knew that another ideal had a certain claim on you, and you could not with your physical body follow both at one time. But you have kept your artistic ideals pure and unstained throughout, and in the World of Reality only ideals count. Therefore when you return to earth, you will be a great musician indeed, for you will have learnt through renunciation the most important lesson of the true artist.”

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A week later his name appeared in the casualty lists, under “Wounded and Missing, believed Killed”.

His musical friends and acquaintances sighed, and said that the art had lost a great man.

But they did not know that in future years it would gain a far greater man, who through renunciation attained his ideal of the perfect artist.

Marjorie M. Murdock

INTERNATIONAL SCHOOL FOR PHILOSOPHY AT AMERSFOORT, HOLLAND

IN *The Adyar Bulletin* for January, 1918, under "Theosophical Notes and News," appeared a short account of the promising work that is being done in starting this School of Philosophy. As the promoters of this institution naturally wish that it should be known to as many Theosophists as possible, the following extracts from the address of the President, Mr. J. D. Reiman, delivered at the opening of the School on June 18th, 1917, will give a good idea of the aims of the undertaking and the methods it is proposed to adopt. Judging by the photographs, the building and grounds are ideal, and suggest a very haven of peace and light amidst the surrounding storm and darkness. Doubtless many members of other nations will also apply to their Dutch brethren to be "interned" there—after the war. In any case it is an important contribution to the new civilisation, in the direction of education.

EXTRACTS FROM THE PRESIDENT'S ADDRESS

Now that we have the great joy of inaugurating a building of the International School of Philosophy, only a year after the first course of lectures was started, I beg to be allowed to say a few words about that which in my opinion is the principle of the School, the principle which, with the present intellectual growth of mankind, will come more and more to the foreground.

The form of civilisation which is slowly vanishing, is to be found in the sign of intellect, of cool intellect.

Generally speaking, the influence is one of disjunction, not of union, because for many centuries it has failed to do its work in continuous, close and mutual activity with the inner nature of man.

If this were the case, then intellectual work would always go together with a deepening of the insight of life, and with experience of the oneness of life. Then intellectual work would exercise a uniting influence.

Now that for a long time the attention has chiefly been fixed on the intellectual growth of man, and consequently his inner development has been treated as of secondary importance, great care will have to be given in future to the growth of the inner person, of true, spiritual man.

The higher nature of man must arrive at conscious activity within him. A necessary result will then be a harmonious co-operation of all his faculties, to be followed by equally balanced actions.

The inner nature of man is the nature of his true self. Each person is endowed with the faculty to realise this nature within himself.

If this nature is allowed to unfold, thought will gradually experience a vital activity, from which individual knowledge results.

This knowledge therefore is on the one hand the result of a vital activity within man; on the other hand it is the revelation of the Spirit, which in him reaches consciousness.

Such a complete growth does not allow intellectual work to go on any longer outside the real and more sublime nature of man, as has hitherto often been the case.

In what way is this nature roused to action? Through meditation. Man will discover then in the depths of his being the Spirit and the working of the Spirit, as the one Life, and he will find that one Life again in all that surrounds him, animating the entire cosmos.

Not until then will this be possible.

Now intuition, spiritual faculty, is born.

It is intuition that makes man think, in the sublime sense of the word. It is the realisation by man of divine Thought.

It is roused within him through the working of divine Thought itself.

A whole world of unknown glory then opens before his spiritual eye. Only now real life has begun for him. How very different his attitude towards the world will be now. When he looks back upon his past, it seems to him that he used to live in a world that now lies far behind him. He can hardly imagine that in that former world he was really alive. That which he has looked upon as reality has now proved to be merely a seeming reality.

This also holds good with regard to his former conception of science, of art, of religion, of philosophy.

For does not philosophy aim at giving man a clear understanding of life and of the phenomena of life? Philosophy never used to do this for him.

Philosophy can only then be thoroughly studied when man realises what life is. If he does not, if he only has a vague notion of life,

not as of a conscious working within him, then philosophy cannot supply him with wisdom of life, but at most with a knowledge of the philosophy of others.

Then man does his work with his lower intellect.

The study of philosophy becomes then the study of some ordinary subject, instead of the highest Research, the Research of wisdom of life.

Not until man has discovered Life within him, has experienced the working of the Spirit, not until then will he be able to discern the life of the spirit of great philosophers in their writings. . . .

In order to prepare such a totally different way of thinking, and such a different conception of life, a different training, different and more satisfactory tuition, will among other things be necessary, and also in this direction our School hopes to be active.

Tuition has become very one-sided and overcharged, as a result of the undue attention given to professional education at the cost of general knowledge.

As a result of the numerous inventions and of the enormous proportions assumed by economical intercourse, the requirements for different professions have become very hard to suit. Hence the splitting up of tuition.

Both teacher and pupil need all their time available for their special subject, so that there is hardly any time left for general subjects, or for anything dealing with other professions.

The thought of the great inner connection of all professions has disappeared from tuition, whereas already on the outset the possibility of getting a clear insight is suppressed in the pupil, because the wrong method of teaching has quickly smothered the germ of independent thought. The pupil lacks time to thoroughly account for things. He needs all his attention to absorb that which is taught during the lessons, and all that his books offer.

The knowledge thus obtained is superficial knowledge of facts, instead of a clear understanding of principles, with an insight into the meanings of facts as a result.

Much is demanded from the pupil's memory, so that his mind acts insufficiently.

If the personal nature of the pupil is strong, his being will protest, either consciously or unconsciously, against such a method of learning, whereas the pupil who does not rebel, goes on practising his faculty of learning *by heart* at the expense of his power to think.

The teacher does not fare any better in this respect. He must with his pupils finish a certain fixed programme, which contains too many details, and taxes his memory too much.

He also runs the risk of losing his independence.

In that case the dull work presses on him as a dead weight. He lacks to a great extent the power to express himself in his teaching, which becomes a continual torment to him, and he loses all love of his profession.

As soon as the teacher in *small classes* is, within certain limits, free to teach what he likes, his love of his own subject may revive. A free and fresh spirit will then enter into his teaching.

The teacher must be able to occupy himself with the person of each pupil in particular. He should learn to know their natures. He should find out what part of his teaching has not been digested. Thus he will see where his method of teaching is at fault, what improvements he should therefore apply.

In this way can his teaching become alive, and will teacher and pupil get to understand each other.

This greater freedom of movement will cause the constraining, artificial method of teaching to be abolished. Instead of mechanical training of the whole lot at a time, there will be a possibility of free unfolding and growth of the individual, who will be able to make society benefit in the direction in which his natural tendency lies.

Thus each and all will give the best of what is in them for the welfare of themselves and of mankind.

Examinations cannot in the long run be maintained. People have long agreed that the passing of an examination does not guarantee that a person is capable of more advanced studies, or fit for some post or other.

An examination above all is not a test of fitness in life.

If teacher and pupil—in Universities, secondary and primary schools—work together as has been indicated in brief terms, then capability and fitness may be judged of in a different way. Through their daily intercourse with the pupils the teachers will be able to see whether they are fit and capable.

A certificate issued by the joint teachers, and also signed by the School-inspector, should be sufficient.

The State will be able to exercise a sharp control on teaching, if this control is exercised by persons that have been recommended by the teachers themselves.

The Government should nominate these inspectors out of a proposal made by the teachers, whilst in every district the inspector could be assisted by one of the pupils' parents, chosen by them out of their midst.

In order to arrive at a close co-operation in the whole domain of teaching, it is necessary to found an Academy of Teaching and Education. The inspectors of primary, secondary and high schools are through their scope of work entitled to a membership of this Academy.

Out of the common work of the inspectors a spirit of union is born, which will permeate all establishments of teaching, a spirit which, not being limited to a fixed programme, or constrained more than is necessary to rules, will every year be free to give new life to the training institutes.

Where in future intellectual work will be less dependent on memory, the brain will work with less restraint and only the best pupils will be admitted to the Universities.

The studies at the Universities should be really scientific. Those who possess a good memory, but lack a sufficient power of thinking, are not capable of these studies.

In this connection great care will have to be given to the training of students, which may prove the necessity of uniting the professors of one Faculty in one and the same University town. Then the professors will mutually be able to arrive at a good division of labour. While the intercourse with the students requires more time than the actual lecturing, yet they will be able to find time for their own studies.

The various Faculties get more closely connected at the Academy. If the future student possesses, more than is now the case, a personal insight and more general knowledge as a result of his more satisfactory preparation, then a generally philosophical moulding before the beginning of his University training, in the way aimed at by our School, will be a possibility for all students.

At present this is not yet so.

Many a student would now mistake a philosophical training for the study of some new subject of tuition. Owing to the great amount of work of the memory and the small amount of independent thinking done by him, the future student of our days is not fit for philosophical studies, which more than anything else require the capacity for intellectual function. . . .

During a philosophical moulding as conceived by our School, it is proved whether the future student is really fit for University studies.

This moulding reveals to him the nature of the studies which await him.

Mistakes in fixing on a certain profession are now reduced to a minimum.

Above all, his preparation obtains for him an independent understanding of religious life, and he learns to recognise religion (connection) in everything, also in his science.

This will be a powerful help to man in his further life. He will, whenever he has a chance, return for some time to the philosophical centre, in order to strengthen and deepen his spiritual insight of life and the phenomena of life.

Thus I have sketched some of the principal lines of what seems to me a necessary reorganisation of teaching, if this is to be useful to man, and to society in general.

In anticipation of the coming changes in teaching, the International School of Philosophy will continue the enlightening work, and start International work as soon as circumstances permit.

Thus our School hopes to become in future a centre, in which the universal brotherhood of Mankind may be realised as a result of the consciousness of the working of the Divine Spirit in man.

We may already point to some interest taken abroad in our Institution, both by teachers and students.

In all circles of society a need is felt of arriving at a better understanding of life, religion, science and art.

This need is also felt by the so-called practical business man.

The latter is, however, through his practical turn of mind prevented from studying philosophy, because until now he has not been able to find anything that is practical in it.

As soon as he has attended a course of lectures at our School he will doubtless change his opinion.

Does not the right study of philosophy lead to wisdom?

Wisdom is the essence of the truly practical man.

Philosophy is only unpractical when it leads to learnedness.

Moreover the teachers of the different schools will see that owing to the shortcomings in their own education and their prolonged application of the methods which lead to great superficiality, their personal insight needs strengthening. They will try and find a place where they can find the needed rest and help.

The arrangement of the courses at the International School of Philosophy is entirely based on the wish to encourage and promote the better insight of which we have spoken.

"In order to promote independent thinking among the students"—thus runs a communication of our Curatorium to those who attend the courses—"the teachers will as much as possible suggest a subject for meditation and discussion in the course of the day. This is with a view to working at the moulding and deepening of the conception of life, and to trying to find similarity between different conceptions. Apart from the courses there will be daily conversations with the teachers, which will as much as possible, be held in the open air."

Thus the visitors of the School will, in quiet surroundings, through the solving of problems and their conversations with the teachers, finally discover that in them there is Life, the one great, eternal Life! . . .

CORRESPONDENCE

THEOSOPHICAL EDUCATION IN THE LIGHT OF ASTROLOGY AND COMMON SENSE

A reply to "Natura Non Facit Saltum"

(in the February number of THE THEOSOPHIST)

To realise truth in its *pleroma* or fullness, we must include the element of paradox; beyond this, even, we must fear neither experiment nor hypothesis, if truth, naught less, is our quest. If we limit ourselves to facts, where shall intuition lay her head? Every mountaineer knows the ecstasy of daring, that consecration and compensation of the drudgery of doing!

Gradus ad Parnassum expresses but one half of all memorable ascents; crises there are, divine occasions also, wherein "a leap in the dark" not only justifies the leaper who lives to tell the tale, but remains a deathless testimony of that high failure which, at long last, is of more intrinsic value than low success. "It takes all sorts to make a world" in the world of education, the vision and experience of a poet-astrologer may take its place with that of the pioneer and pedagogue.

In the writer's opinion the author of "Natura, etc." has not taken into account the probability that Theosophical parents will attract those egos whose natural pabulum must include *wise* Theosophical instruction, given always with due regard to the planetary nature, rhythm, and temperament of each child. If Theosophical "teaching" is to consist of "a jumble of ideas . . . about reincarnation, nature-spirits and Masters," the result cannot but prove "truly deplorable" from every point of view, and not less from that of the "educator," and "cannot possibly be the proper thing". But what more deplorable than the supposition that the "Theosophical" parent will be no further advanced than the average narrow-minded "Christian" parent, of poor culture and dwarfed mental stature, who presents to the eager, enquiring child-mind the hocus-pocus of dogma and shibboleth too often imposed in the name of Christianity? The faults, here, lie with the parents, "Theosophists" or "Christians," so-called, who offer "stones" or "pious pap" as the case may be, and in neither instance the pure milk of the Word.

In the writer's opinion, nothing saner, more poetic, wiser, in the widest and truest sense of the words, can be placed before the mind of the growing child, than the ideas of The One Life, One Force, Reincarnation, Karma, and the Brotherhood of Man, expressed in terse and simple imagery, with due regard to the limitations (and the advantages) of the outlook, proportions and perspective of each individual child. The *average* child's mind does not desire to place palings round truth, nor to submit itself or others to a kind of "police-regulated" world. The *average* child will see nothing abnormal in the teaching that Masters are many, though Truth is One; it will not put him off in the least to be told that the Lord Jesus is his Master, the Lord Buddha another's. If, by the study of the horoscope, it is seen that Christianity presents his angle of the vision, by all means let him be taught the religion of his country, so long as narrowness and prohibition of other lights be excluded.¹ Devotional teaching appeals to many a child; dogmatic statements appeal to very few, and are distasteful to most. Ill-digested "jumbles" of ideas "teach" no one, whether the ideas be Theosophical or not. Lucid, simple, deep thought, set in clear, plain language, will appeal to most children. It is surely as easy to present our glorious, all-inclusive Theosophical ideas in fair and seemly forms, which shall appear beautiful, wise and true, to the children committed to Theosophical parentage and guardianship, as to give them a mere sectarian, Christian, doctrinal education which, however admirable so far as it goes, is but a partial presentation?

All the basic principles of Theosophy, being universal, are also simple, and in every case can be illustrated from Nature. Brotherhood, Reincarnation, Karma, Universal Unity—these are not strange, new-fangled ideas. They are older than the earth our children tread, higher than the hills to which we bid them look for help and strength. We have but to *remind* them, in many cases, and the slumbering knowledge within their depths and heights will arise and descend simultaneously. They will *know* the truth, and the truth will bring the freedom of law and order, not the licence and lawlessness of anarchy, nor the murderous persecution of fanatical intolerance. Nature's lessons of reincarnation lie so near the surface, that but a word or two will bring them home to any child who learns from Nature. The *average* child learns naturally from his mother Nature on all planes, from instinct to intuition. Alas that, even yet, so much is given from printed pages, so little from the book of life. Everything is written in Nature, it is only a matter of interpretation, of "eyes and no eyes," etc. God is both "His own Interpreter" and also delegates to man this divine mission. Heavy is the karma of those "called" but not "chosen" to this work of illumination, because they refuse to submit to the necessary preparatory intellectual discipline.

The children growing up in our midst during this terrible but wonderful period of devastation and reconstruction, need now, as

¹ Here the writer speaks from fairly wide experience

never before, Theosophical teaching in its highest and widest interpretation, the wisdom that comes from above and that leads onward and upward from below. Savagery or neurosis are the alternatives with which we are faced. The Martian vibrations triumph to-day over all others, playing upon the corresponding Martian atomic substance in every child. If the lower Martian elemental essence vibrates synchronously, the child's outer and inner world becomes a state of warfare on every plane, the lust of destruction attaining giant proportions in a soil "native" to its nature; on the other hand, if Mars acts as the Planet of Repulsion (which it does in many a horoscope of the New Race children now entering incarnation), the horror of the butcheries enacted becomes "a horror of great darkness," to a sensitive Neptunian ego. Little will be said, for the power to formulate is weak in young Neptunians, but the nerves are in a constant condition of shuddering, and a dumb questioning becomes the normal attitude towards life of the young pioneers of the Age of Brotherhood. What but Theosophical Education in the light of Astrology and common sense can avail here? First, to study the child by the light of planetary indications given to each at birth, we need those who will trouble to learn the universal language of symbolism, and then see that its special needs are supplied, *according to, not in violation of*, those rhythmic laws of its being which are laid down in every birth-map, the epic of manifestation for each individual. Under Mars is born the dauntless warrior, under Neptune the Lover of Peace, both equally dear and precious to their planetary guardian-spirits. If treated alike, one will be "made," the other "marred"; the responsibility rests with the educators.

The truths of Theosophy being "items in the sum of truth," they are applicable to every method of education; science showing itself in the adaptation of the environment to the organism, the life being more than meat, and the body than raiment. There is the law of love and that of the jungle; each must be taken account of, on this our earth, for they coexist, here and now, side by side. *Both* are found in Nature, and it is idle and unscientific to assert the contrary. This is a period of cataclysm and contrast. Mars and Saturn, Uranus and Neptune, represent very fairly the pairs of opposites engaged in world-combat to-day on all planes. Everything is over-accentuated; "good" and "evil," light and darkness, heroism and Hunnishness (in the widest and non-geographical sense of the word). Out of blood and tears the new civilisation must spring; nay it arises even now. A new form of religion is a necessary corollary to the new problems that confront us. What but the tenets of Theosophy will "hold" the thoughts of the coming generation?—a creed wherein mind and emotion will meet and consummate their union. Of their mingling shall be born the Church of Humanity, a faith wherein intolerance, bigotry, ostracism, shall have neither lot nor part; wherein the lion of strong endeavour shall lie down with the lamb of universal inclusion; wherein burning conviction shall not be incompatible with ability to sympathise with other convictions, even if different; wherein reincarnation and

karma shall enter as vital principles, living truths, seen in ideation, "lived out" in their practical application; wherein devotion to the individual Master shall be deep and high, immovable; yet where a brother's devotion to *his* Master shall be equally sacred to the disciple of the other; wherein creeds shall be respected as temperamental ways of approach, not set up as so many fetishes; wherein the existence of nature-spirits will be a proven "fact" to the eyes of the children who already see them frequently, yet fear to speak of them.

Does this sound like a millennium? To the writer, it is but an earnest of what shall be, when "straight" Theosophy is given direct to children by wise teachers, not warped in transmission. The true Theosophist is neither crank nor faddist, though these gentry will worm their way into the Theosophical Society, as into the folds of Christianity and the scientific laboratories.

Theosophy demands the wisest thought, the deepest love, the highest conceptions of which human hearts and minds are capable. The wisdom of the Gods does not pertain to one exclusive Society, though there are those within that Society who are the chosen guardians and custodians of the next religion, the creed that will amplify, deepen, include the best of all that has been before, containing within itself the embryo-seed of the next dispensation. To this Religion of Humanity, then, must we look for the hope of our calling in the future. Truly we need hope to-day, though sorrowing not as those who have none. For this religion many among us are working, some in the public arena, others in silence and secrecy. To an increasing number, Theosophical principles appeal as the basis of this new religion, and in that conviction the foregoing protest is recorded. Let those who believe that in these principles, and their application in theory and practice, lies the educational hope of the future, work on undismayed. Mistakes and failures, lack of discretion, want of discrimination, tactlessness—these are not confined to *Theosophical* educationists; had they been, the world would not present the spectacular drama of the immediate moment. *Natura non facit saltum*. Rome was not built in a day. The new religion is even now a-building, though the architects and builders are as yet but a handful of pioneers, derided by many, misunderstood by more. They need not fear the word Theosophy; let them fear naught but cowardice, incompetence, and lack of understanding. Theosophy is and will be justified of her children, yea, even of "Theosophical educationists".

LEO FRENCH

THEOSOPHY AND POLITICS

I VENTURE to submit that the time has come when a Theosophist should recognise the difference that exists between an active interest and an active share in politics. To be a Theosophist, there can be no limit to the interest he must take in politics; but in my view to take an active share in them, except in his capacity of a plain citizen, is to be guilty of something very like "mixing the planes," like combining religion with temporal power, business with philanthropy, self-interest with humanitarianism. The man who cannot interest himself in political movements without plunging into the political arena, is showing that he has not achieved the true Theosophical attitude. For what is politics? Is it not a game, a struggle, to obtain something for one's race, class or kind? Is there in that respect a pin to choose between it and war? Both betray the same characteristics, those of a fight between upper- and under-dog. The right to self-determination, however laudable to assert it, is, in short, merely the right to be selfish—as selfish, too often, as one can! The prerequisite to the Theosophical attitude, on the other hand, is to be self-less.

I am not arguing against politics any more than I am against war. I am merely pointing out that, while each comes within the wide range of studies and interests embraced by Theosophy, neither is Theosophy in itself; nor should the active pursuit of either be included even in what might be called "experimental Theosophy," any more than should, say, human vivisection (or any vivisection?) be included in the study of medicine. War is the soldier's business for so long as it can call itself a legitimate business at all. Politics is for the politician. It is admitted that a man is not entitled to call himself a statesman unless he can rise above it. Surely he should even more be required to fulfil a like condition before he may call himself by the solemn title of Theosophist? And why this condition? Because the politician is working for his party, race or caste. Legitimately enough, be it admitted; yet he is harping on the string of self, and so cannot attain to the divine harmony of that God who is for all. I can see little to choose between the Prussian Junker, frankly pushing the selfish policy of domination for his race and class, the schoolboy, "boosting" his school as the best on earth, the sectarian, claiming a monopoly of Heaven, and the politician, be he Conservative, Labourite, Nationalist, or Home-ruler. In each the pivot is self.

I wish, with all respect, to protest against the somewhat free use that is being made of the pages of THE THEOSOPHIST—the official organ of our Society—to push the political views of the great lady who is our President. I venture to think it is time the Society, as a body, made its voice heard, and declared what I cannot but believe is its opinion, that zeal has too long been allowed to outrun discretion, and that the Society and its organ, instruments fashioned by the will of the Masters for a great universal purpose, should no longer be exploited in the particular interests of a party. However pure the aims of that party, however prompted by the spirit of the martyr (though that spirit is one I do not completely trust, it having been not

always free from the taint of self in some historic instances), those aims, being particular, are in that respect and to that extent inimical to the universal.

Christ's attitude towards those who sought to entrap him into a political declaration is a model for the Theosophist, and His answer is at the same time a complete summing up of the whole matter: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Do not mix politics and Theosophy. And do not work against established authority.

It is not that one would specially deplore the odium to which this political attitude exposes the Society, and through it Theosophy. Such unpopularity is sometimes a valuable means of segregation, as well as a touchstone for the genuineness of one's convictions. It is not even the resignations of membership which must have been taking place. The Society has time and again been subjected to winnowing blasts from which it has emerged only the stronger. But I think the Society is at present having its energies unduly dissipated by diversion from its legitimate work.

Month by month the "Watch-Tower" notes contain a considerable amount of political matter, presented politically, and not philosophically or Theosophically, to the proportionate exclusion, presumably, of Theosophical matter. How otherwise does it come about that one of the most noteworthy "signs of the times," one that may well prove more momentous to the history of human progress than even the great war itself, has so far escaped notice? How many readers of THE THEOSOPHIST are there who will grasp the allusion when I say that what I now refer to is called "Garabed"?¹ And there may well be other signs of equal significance of which Theosophists are unaware, but of which we have, I submit, a right, conferred by membership of the Society, to have been made aware.

But there is a more serious consideration. The Theosophical Society is the great repository of that truth for which the world is now in a peculiar manner ready—the truth as to the phenomenon of death. There are millions in the world to-day who are craving the comfort which the knowledge of that truth can bring, knowledge which their intelligence, sharpened by bereavement, is prepared to assimilate. Does it not seem as if it were suspiciously in the line of the Big Black Plot that the Society should now, of all times, be so discredited as to hinder the reception of the message of comfort and joy to humanity? Certainly its energies are being diverted from the great task of sending forward that message. Certainly it is being held back from coming to grips with the last enemy—Death. Which powers are holding it back—White or Black?

Simla

JOHN BEGG

¹ [See *The Adyar Bulletin*, June, 1918, pp 185 and 186 —Ed.]

BOOK-LORE

The Philosophy of Benedetto Croce, by H. Wildon Carr.
, Macmillan & Co., Ltd., London. Price 7s. 6d.)

Comparatively few people, outside the small circle of those who devote themselves exclusively to the study of philosophy, are familiar with the work of Benedetto Croce, as a philosopher, and yet we are told he is "one of the few living philosophers who have won recognition beyond the borders of their own country," and that he has written various books embodying a really original contribution to philosophic thought. The general tendency of his doctrines is summed up by our author as follows :

Modern philosophy has from the first, and as its distinguishing character, divested itself of all reliance on authority, and has asserted the self-sufficiency of reason, but it has not divested itself of this other-world concept [the concept of a *real* world which stands to the common-sense world of experience and science in the relation of ground to consequence and which is presented as another and different world] This still clings to philosophers who have emancipated themselves from every trace of theological prepossession. Let us get rid of it finally and absolutely, is the burden of Croce's plea for an anti-metaphysical philosophy

In his first Chapter Dr. Wildon Carr explains briefly and in outline what is meant by the name by which Croce himself designates his theory, and which our author has translated "philosophy of mind". He introduces the reader to the main theses underlying the whole structure of Croce's thought: the two fundamental forms of activity of the mind (which is the only reality)—knowing and acting; the four pure concepts which these yield—beauty, truth, usefulness, goodness. He further gives a preliminary account of the two special theories which have brought their author most fame, namely his theory of art—the Expressionist Theory as it is called in the Textbooks—and the theory of history as identical with philosophy. All these and several other of its characteristic doctrines having been briefly introduced, Dr. Carr proceeds to a fuller explanation of each in turn.

The reader who is making his first excursion into the world as seen from the standpoint of the Philosophy of Mind, will find it hard to get his bearings. Clear thinking such as

is needed for even a superficial understanding of the system of thought here presented is difficult, especially when it is in fundamental outlook contrary to much that the ordinary reader of philosophical books takes for granted. But Dr. Carr is a friendly guide, and patient and clear in his explanations. The present reviewer is quite incapable of judging of the merit of this book as an appreciation and interpretation of Croce's philosophy, but as an exposition of a theory of great interest, it is one which we should recommend to all Theosophists who wish to promote the Second Object of our Society

Croce's philosophy deals, we are told, exclusively with ordinary and commonplace concepts in their ordinary and commonplace meanings; "most of the argument seems to be taken up with dull and at first sight unimportant and otiose inquiries". Yet the implications of the simple principles on which it is based appear, on further and careful study, to be far-reaching, of practical interest, and of real importance. In it "there is nothing transcendent in the sense that it lies beyond the sphere of positive knowledge, with no relation to human life". With regard to the value and significance of the theory of the beautiful, Dr Carr says:

The philosophical importance of the doctrine is not merely that as an isolated theory it can claim to be freer from intellectual difficulties than any of the many other attempts to define the beautiful. It is something more significant. In defining the true nature of an æsthetic fact it indicates the place of the æsthetic activity in the mental life. It is not a discovery in the scientific sense, it brings to light no new fact, no new law. In itself it may even be, so far as its mere enunciation is concerned, only a question of logical or even grammatical accuracy, that is to say, all it purports to do is to define a recognised fact of common experience. Its value and significance, however, lie in what it implies. This is nothing less than a new standpoint from which with a new principle there arises a new order of knowledge and a new meaning of life and mind.

In the chapter on "The Four Moments and the Twofold Degree," in which the author compares the dialectic theory of Croce with that of Hegel, we are given another instance of how the ideas put forward in the philosophy of mind are something more vital to us as human beings than a mere "abstruse problem which concerns only those who care to amuse themselves with a kind of mental gymnastic". Speaking of the theory of the synthesis of opposites he says:

It is a problem which intimately concerns us all. No one who lives our human life and thinks our human thoughts can cast it aside as a thing indifferent and of no importance, for it touches the fundamental principle of our existence. It lies dormant in every man's thought, repressed, it is true, for most men, by the stern necessity imposed on us of attention to life, but ever ready to awaken and spring up in the mind when the strain of action is relaxed and we turn to contemplation. In the Greek world and to the Greek philosopher it was the problem of knowledge and opinion, the problem of wisdom. In the Christian world it has centred round the moral problem of the nature of evil.

These remarks apply of course to the problem generally, not to Croce's solution of it alone. Of the latter he remarks :

The importance of this philosophical doctrine will be understood when we consider that upon it depends the whole theory of the nature of error and evil. The theory which denies absolutely to error and evil positive and independent reality, is not a shallow optimism, such as Voltaire has satirised in *Candide*, it is a theory which resolves the dualism it has been the main effort of philosophy throughout its history to overcome

Croce's own way of writing may be extremely formal, as Dr. Carr warns us. His exponent's, in the present volume, is not. The explanations, comments and deductions, by means of which the author makes clear the theories he is expounding, are eminently "readable".

A. DE L.

The Gnosis of Light, a Translation of the *Untitled Apocalypse*, contained in the Codex Brucianus, with Introduction and Notes, by Rev. F. Lamplugh, B.A. (John M. Watkins, London. Price 3s. 6d.)

The Codex Brucianus, Mr. Lamplugh tells us, was brought to England from Upper Egypt in 1769 by the famous traveller, Bruce. It contains several Gnostic works, one of which, the so-called *Untitled Apocalypse*, is here translated. This is said to be quite distinct from the others in character and style, and the date the translator ascribes to it is from A.D. 160—200, the period of Basilides and Valentinus. It is also believed to be earlier than the *Pistis Sophia*.

Mr. Lamplugh's Introduction is particularly interesting for the clue it gives to the attitude of the early Christian Gnostics with regard to their Scriptures and the imparting of knowledge of the Mysteries. He suggests that they used these books not so much for direct instruction as for awakening the student's intuition by a system of symbology formulated as a ritual. Thus we read :

Hence the disciple was confronted in due time with a document that would not yield its secrets to dialectic, a kind of ritual in words that initiated his intuition into self-knowledge. Intense devotion was needed, imagination, and will-power. The Gnosis came gradually, perhaps after the manuscript had been laid aside; it was the effort towards a sympathetic understanding that mattered, that was rewarded with life and light from God. The mere success of the logical mind in unravelling a puzzle was as nothing, for the readings of these monstrous, many-faceted stars of symbolism were infinite. That the intuition should enter into self-awareness, as into a sacred place of the Mysteries—that was a process of the Gnosis.

The author also reminds us that this higher faculty was developed only after a thorough training in the use of the logical faculty. He makes his typical Gnostic instructor say :

"This must not be taken as attacking reason; if you join our School you will have a stiff course of Plato. You ought to know the 'Things that are' from the ordinary

point of view, from outside, before you approach them with the idea of getting inside them, and so raising them up within yourselves as far-shining lives "

The text is rendered in dignified language, and the copious Notes bear witness to the translator's close and sympathetic study of the Gnostic tradition ; in fact, without the help of these Notes, the difficulty of deciphering many passages would be greater than most students would care to face. Happily Mr. Lamplugh applies the master-key of Mysticism to the Hellenistic-Christian concepts and phraseology of this document, and so the Theosophist should be fairly well able to find his way through the otherwise bewildering mazes of Gnostic cosmogony and regeneration, by recognising such familiar landmarks as the Cross, the Name, Space, the Zodiac, the Victor God, the Perfect, the Augoeides, the Diamond, etc.

Apart, however, from the actual interpretation of the symbology employed, there is in this scripture, as in *The Stanzas of Dzyan*, a very marked appeal to the imagination through a subconscious sense of rhythm conveyed by the flow of words ; and as a fine example of this effect, we quote the conclusion of a hymn sung by "the Mother of the Universe," and "the Powers of the æon of the Mother," to "the One and Only God" .

"Thou alone hast raised up the Secret Worlds to Thyself, so that they might know Thee, for Thou hast given unto them the boon of knowing Thee, for Thou hast given birth unto them from Thy Incorporeal Body and hast taught them that from Thy Self-productive Mind Thou hast the Man brought forth in Contemplation and in a perfect Concept, yea, even the Man brought forth by Mind to whom Contemplation has given a form. Thou it is who hast bestowed all good things upon the Man, and He weareth them like vestures He putteth them on like garments and wrappeth Himself with Creation as with a robe. This Man is He whom all the Universe yearneth to know, for Thou alone it is who hast ordained unto the Man to manifest Himself, so that in Him Thou mightest be known and that all might learn that it is Thou who hast brought Him forth and that Thou art manifested according to Thy Will

"Thee do I invoke, and I pray Thee, O Father of all Fatherhood, Lord of all Lords, to give an holy ordering unto my kinds and to my offspring, that I may rejoice in Thy name and in Thy goodness, O Thou Sole King, O Thou who changest not. Bestow upon me from Thy goodness, and I will make known unto my children that Thou art their Saviour "

We congratulate Mr. Lamplugh on a scholarly and intuitive piece of work in a field to which he is clearly attracted by temperament and association, and in which he fully acknowledges the value of Mr. Mead's researches. The book is an important addition to the library of Gnostic literature already available.

W. D. S. B.

The Builders: A Story and Study of Masonry, by Joseph Fort Newton, Litt. D., Grand Lodge of Iowa. (The Torch Press, Iowa. Price 7s. 6d.)

This book was first printed and copyrighted in December, 1914, and was reissued in 1915 and 1916. The notice on the paper cover of the bound volume states that it was "written as a commission from the Grand Lodge of Iowa," and that a copy of it is to be presented "to every man upon whom the degree of Master Mason is conferred in the Grand Jurisdiction of Iowa". The claim is made that this book is "the first of its kind ever written, giving a simple, accurate, vivid story of the origin and developments of Freemasonry and its spread over the world, and an interpretation of its spirit, its philosophy and its mission.

The book is singularly interesting, and holds the reader not only by the wealth of information it conveys and the wide and varied reading of which every page is a plain proof, but also, or perhaps more especially, by the balance the author holds between personal opinion and tradition, and by the unbiased statements regarding the history and tradition of "Orders" and "Grand Lodges"; most attractive of all the characteristic qualities of the book stands out the vivid and deep appreciation of the spirit of Masonry in its character of Universal Religion—bound to no country or language or Church or Creed, but fundamental to all. "All through these pages," says the author in "the Ante-room," as he styles his preface to the book proper, "the wish has been to make the young Mason feel in what a great and benign tradition he stands, that he may the more earnestly strive to be a Mason, not merely in form, but in faith, in spirit, and still more in character; and so help to realise somewhat of the beauty we have all dreamed—lifting into the light the latent powers and unguessed possibilities of this the greatest Order of men upon earth.

This book ought to be in the hands of all people who have any interest in Masonry, but especially of those on whom the degree of Master Mason has been conferred. To members of the Co-Masonic Order it ought to appeal with great force, for the book is written in so Catholic and Universal a spirit that it must be of great value to that Masonic Body, which is striving so earnestly to live its teachings and be, what every Mason should be, a helper of mankind.

A. E. de L.

The Terror, a Fantasy, by Arthur Machen. (Duckworth & Co., London.)

The origin of the Terror is an impenetrable mystery known only by its consequences on land and sea and in the air. The secret becomes less palpable by reason of the artificial silence enforced by the censorship in England, where the Terror stalks. At first there seems to be no connection between the death of an airman caught and entangled by a flock of birds and that of a family brutally murdered in another part of the country. By as mysterious deaths and gruesome, murders are added to the list; and especially when all the workers in a munitions factory die suddenly with "faces bitten away," the Terror becomes a nightmare so fearful that strange trees shining with jewels in the night are no longer things of beauty but of fear. These unrelated happenings demand explanation; that demand is satisfied by the author carrying the reader into the realm of animal psychology. The real mystery shall not be explained here; that is unfolded in the story; but the minor mystery which the author professes himself unable to solve, Theosophy can unravel for him. The sheep dog at Treff Loyne, who alone escaped the fate of the rest of the animals, had that which "signifies the royal prerogative of man, differentiating him from the beast". Having broken away from the group-soul, he was independent of it.

In *The Terror* Mr. Machen has endeavoured to engage the reader's interest by means of the usual technique of a mystery story, and for the most part he succeeds. Since he calls his volume a fantasy, we are not privileged to hold him too minutely to account for what may seem to us to be unreasonable elements. This reasonable element could have been found by him in Theosophy, however impossible the tale would still remain.

A. K. G.

The Guest, by G. Colmore. (Edward Arnold, London. Price 6s.)

This story takes us back to the early days of the war. Mrs. Marchant finds herself at the outbreak of hostilities practically interned in a hotel in Belgium together with a Mademoiselle Caillaux. The two women make their way back to England with some difficulty, and Mrs. Marchant invites her new friend to stay at her house at Cloydyke, a village on the East Coast. We are introduced to Mrs. Marchant's friends and relations, and the story goes on very quietly for a time. But all the while there is a mystery in the background somewhere—we feel that—and as it gradually reveals itself, we find ourselves in

the midst of the complications of a war tragedy. We sympathise with the hero, Joe Marchant, when he says, describing with characteristic simplicity the most utterly wretched moment in his life: "The whole blessed world seemed to be topsy-turvy, and everything I'd ever thought seemed to—to bust up. . . . I don't suppose that anybody's what they seem to be, all over the world." Joe is saved from losing all hope and faith by Mrs. Marchant's remaining true to her own higher impulses, and it is this victory of all that we have admired in her that saves the story from a too dreary ending.

A DE L.

THEOSOPHY IN THE MAGAZINES

PSYCHIC HELP FOR SOLDIERS AND SAILORS

The Occult Review for May contains a useful article by J. W. Brodie-Innes, entitled as above—useful not only because it deals with a subject that concerns almost every one at present, but especially in that it approaches the matter with a practical caution that is more likely to invite attention and command respect than the enthusiastic claims so often advanced by incipient psychics. The very first words reveal the attitude of candid enquiry in which the writer examines the evidence.

Is this possible? We hear the question over and over again, and many are the answers, but few of them are convincing, save to those to whom has come actual experience. Hardly in the length and breadth of the land is there a household that has not some near and dear ones fighting for King and Country, on sea or air or land. Hardly one that has not anxious members who perforce must bide at home, yet who long to render help and comfort, healing and blessing, to the absent ones, if only they could. Earnestly we know they pray, fond and fervent wishes go forth continuously, but they long naturally for some definite assurance that help, so greatly desired, has actually been given.

To start with, the writer admits that the cases of miraculous escapes, etc., occasionally reported, are far outnumbered by those in which apparently no help has been received, while in most cases the desire to help has been equally strong. Neither, in his opinion, is there any substantial comfort to be derived from consulting the ordinary clairvoyant.

And so it is with the revelations of clairvoyants and mediums, and the whole tribe of professional diviners. Multitudes of these have been told to me and a few have been extraordinarily accurate, many have been wildly wrong, some so vague that only by much imagination could they be called either right or wrong, and many manifest frauds. Some of those who made the most startling successes, have in other cases proved just as wrong.

On the other hand he adduces the analogy of physical scientific discovery to point out that one successful experiment can prove the possibility of a process in spite of hundreds of failures. The experimenter at once proceeds to find out what were the conditions present at the success and absent at the failures, and so follows up the rationale of the process. The same reasoning can be and has been applied to telepathy. This phenomenon has already been tested under scientific observation in special cases, and therefore the conclusion is justifiable that thought-transference comes within the scope of natural laws which cannot be disproved by failures where those laws are not complied with, any more than wireless telegraphy can be disproved by the failure of inadequate instruments.

The writer then passes on to the problem of dreams, as being a means of ascertaining the results of psychic efforts made in the waking state, and tells a remarkable story of a man who, during the siege of Paris, made a strong effort to deliver a message to the brain of a friend in London and then dreamt that he saw his friend acting on the strength of the message—a dream which he verified the next time he met this friend. In connection with prophetic dreams Mr. Brodie-Innes goes to the metaphysical root of the matter by postulating a state of consciousness in which the past, present and future are seen as coexisting in an eternal present.

Having thus paved the way for a mature judgment, the writer gives it as his firm conviction that much help is actually being rendered in this way—mainly of a vague and unconscious kind, but sometimes quite consciously and very definitely. He then relates two curious experiences of his own, full data of which the Editor acknowledges as received by him in confidence. The second of these is the most complete and successful, for, after dreaming that he visited his soldier friend in hospital, he got a letter from the Colonel of the regiment saying that the wounded boy had sat up in bed, insisting that the writer had come to see him and that he would now recover—which he did, contrary to the doctor's expectations. Mr. Brodie-Innes disclaims the possession of any special psychic powers, and asserts his independence of any collaboration in these instances; while his easy style of narrative and common-sense standpoint are just what is needed to bring home to the casual enquirer the reality of the unseen agencies described in Theosophical literature.

W. D. S. B.

Vol. XXXIX

THE THEOSOPHIST

ON THE WATCH-TOWER

IT is difficult to write to you, readers mine, in these days of strict censorship, for you, as many letters have told me, want to know of my Indian work, and yet I hear that the subscribers receive their copies mutilated, and without any such news. So I fear you must be without news, since you cannot have it if I do not write it, and you cannot have it if I do. I remember that in the days of our H. P. Blavatsky, the copies of *Lucifer* were treated in this way by the Russian Censor, and we used to receive just such indignant letters as come to Adyar now, and H. P. B. would wax furiously indignant, and speak strange words in strange tongues. Her humble successor feels more amused than indignant, for the proceedings have their comic side. And, after all, it is only for a short time, and later on, when Censors no longer preside over us, we shall look back with laughter on the precautions taken and on their futility. So why not laugh now?

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So I must not tell you of the Special National Congress, with its 5,100 delegates, and its 6,000 visitors, a record Congress, and all the work done therein. From all parts of India came the delegates, earnest, steadfast, men and women, of all

creeds, and castes, and classes, and of both sexes; there were many women delegates also; two big blocks of them, given, with Indian courtesy, the best seats in front. And there was a choir also, mostly, though not entirely, composed of women, and they sang patriotic songs, with hearts and voices throbbing together. Moreover the Congress passed a notable resolution which I must put on record here: "Women, possessing the same qualifications as are laid down for men in any part of the Scheme [of Reforms], shall not be disqualified on account of sex."

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It is quite natural that here, in India, women should advance beside their men, for India has had many capable women Indian Rulers, sometimes in their own right, sometimes as Regents for their minor sons, and this has continued down to our own time. Many Indian women are good women of business, managing large estates, and in the joint families of Indians, where a household numbers children, grandchildren, great-grandchildren, and uncles, and brothers, and cousins of many degrees, and visiting married daughters of the various generations and of all the collateral branches, with servants innumerable, one sees one aged woman, revered and obeyed by all, ruling all, administering all, beloved of all, guardian of the family traditions, the Queen of the Home.

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Moreover, from the Hindū point of view, the Shakti, the active Power of God, is feminine, and in all troubles and distresses all the Shining Ones cry to the Shakti for deliverance, and where the masculine fails the feminine triumphs, and drives away the Evil, and restores the throne to Good. Beside Mahādeva, the "Great God," sits ever Pārvaṭi, Umā, Durgā, His embodied Strength, call Her by what name you will. She is the Mother Eternal, She is the Strong to save,

the Tender to console, the Pitiful to protect. And the woman is Her Representative on earth, the Mother, holiest and sweetest of names.

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The resolution was appropriately moved and seconded by women. It was moved in an exquisite speech of appeal to men from the lips of India's famous poetess, Shṛīmaṭī Sarojini Devī, and seconded by the sister of a wealthy mill-owner of Ahmedabad, who, with Mahātmā Gāndhī, led and supported the weavers' strike there; and that so sweetly and gently, and withal so bravely, that the help given to her brother's workmen on strike caused no discord nor harsh feeling in the home.

* * *

Englishwomen, who fought so long and so hardly for the suffrage they now enjoy, will probably look with half-envious eyes at their Indian sisters, surrounded and aided by their men-folk, and gliding so easily to their place in what we all call the Mother- not the Father-land. Will England agree with India in paying this homage to Indian Womanhood?

* * *

Very pleasant news reached me—at long last—of the Scottish Convention, held at Edinburgh, in June. News that comes by letter is very old nowadays, between the legitimate delays caused by the War, and the illegitimate ones caused by the Censor, or Censors, who take so deep and continual an interest in my personal correspondence. The Vice-President of the Theosophical Society, Mr. A. P. Sinnett, went to Edinburgh on the occasion, to the delight of the whole Convention. He was the guest of Dr. and Mrs. Ingram, who were rightly proud of being the hosts of the veteran Theosophical leader, who, through good report and evil, has never wavered in his allegiance to the Theosophical Society, nor in his steadfast and invaluable services to the movement. He has spread abroad Theosophical ideas in every part of the world; and how many

there are who caught their first glimpse of Theosophy in *The Occult World* and in *Esoteric Buddhism*, and who rise up and call him blessed for the light he brought.

* * *

We are glad to see how steadily the Theosophical Society in Great Britain takes advantage of the opportunities opened up to it by the War, and the quickened sense of interest in the deep problems of life. We may take one report as a sample of many, a series of lectures delivered in Hove, near Brighton. The *Sussex Daily News* has the following :

The third of the extremely interesting series of lectures on Theosophy, Buddhism and Christianity, each treated by a student of the particular religion, was given at the Hove Town Hall, yesterday evening, by the Rev Scott-Moncrieff, Rector of Whitchurch. His subject was "Theosophy and Christianity," and his aim, he said in his opening words, was to show that they were not opposed to each other. Far from this being the case, the study of Theosophical writings, ancient and modern, would serve to enlarge, explain and illuminate the Christian religion. The first point on which he laid stress was the value of the God conception which Theosophical study revealed. There were two God conceptions—that of the Absolute and that of the Personal God—which did not square together, and the discrepancy between the two was weakening the faith of thousands. Theosophy reconciled the two, and while saying the thought of the Absolute was just and inevitable, it proclaimed that each system in the universe was indwelt, informed, by a mighty Word invisible. Life was one, and we were alive—one with God and, as part of the One Life, one with our fellows. Another of the teachings of Theosophy concerned the progress of the human Spirit. It taught that what we call a lifetime was but a section of the whole, and that each lifetime was but a school-day in the great process of education. The doctrine of reincarnation showed that there was no unfairness or injustice in the guiding of the world, and without it there was no explanation, but the Calvinistic one, of the phrase : "Many are called but few are chosen." To the Theosophist this meant : "Many are called but few in any generation are chosen." Mr. Moncrieff claimed that the student of Theosophy found that it made the doctrines of the Catholic Church to be truer than it had ever seemed possible for them to be, and in phrases of great beauty he showed how Theosophy fully brought out the Pauline conception of Christ as the God filling all things—He, the Divine, the Mighty One, sleeping in the mineral, dreaming in the plant, awaking in the animal, coming to self-consciousness in the man, and coming to divine consciousness in the Man made Perfect.

The Rev. Mr. Scott-Moncrieff suffered for his membership in the Theosophical Society in New Zealand, where he

was the Head of a College, and was driven forth by orthodoxy as a heretic. In England he found greater liberality of thought, and took up parochial work, winning much attachment to himself, and re-attaching many of the thoughtful and intellectual men who had slipped into quiet agnosticism to the Church into which they had been baptised as babes. Since the middle of the last century, the *intelligentsia* in European countries had been growing more and more out of touch with Christianity, presented in too crude and too narrow a form. To them, the teachings of Theosophy appealed, and "brought them back to religion," and such a clergyman as Mr. Scott-Moncrieff was a veritable light springing up in the darkness, to "guide their feet into the way of Peace". Such men are the little leaven that is leavening the whole lump of Christianity, and that will redeem it from being a religion for women and children only.

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Of course, the terrible lessons of the War have made impossible the careless indifference with which men of the world erstwhile looked on religion. When brothers, sons, grandsons, the hope and joy of the home, went out in the splendour of their youth, in the prime of their manhood, to offer up the great sacrifice for Honour, Faith and Justice, and came back no more to the hearths made desolate, or came back mutilated beyond hope of restoration, to what could the stricken hearts, left empty or seared, turn in their anguish, save to that Eternal who changeth not, who is Life and Joy, shining beyond the clouds of ruin and despair?

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* *

Hence, Theosophy, with its sure message of Peace and Restoration, speaking with the sublimity of Religion and the certainty of Science, came as a Light scattering the gloom, and revealing the gain that lay behind the loss. Not vanished were the gallant youths, the strong heroic men; not rapt into

a distant heaven, inaccessible and far away; not lost to earth's sore needs, nor to the coming civilisation, that needed such for its builders, that called for these pure hearts and strong hands for its shaping. Around us, with us, preparing for a swift return, conquerors of death and candidates for quick rebirth, the fathers-to-be of a nobler generation, who had gone down into the Valley of the Shadow of Death and had reached the Land beyond it wherein all is made new—these, coming from a new heaven to create a new earth, have comforted the hearts of their bereaved with the sweetness of a hope born of intolerable anguish. Hence the longing to realise the mystic side of their neglected faith by myriads for whom earth's lights had been quenched, as they thought, for ever, or, if not quenched, to burn dimly and unsubstantially in some strange unearthly heaven, devoid of warmth and reality. Led by Theosophy into Christian Mysticism, learning the joyous Gospel of Rebirth and of a regenerated earth, the living here and the living beyond the so-called death, which is but fuller life, have been bound into a blessed communion of Spiritual Intelligences, and are filled with a sure and certain knowledge of Life unbroken and eternal.

* * *

For the wellnigh unbearable agony of these war-worn years are but the birth-pangs of the Great Mother, the Ever-Virgin, who shall ere long give to the world the glorious Child of a Humanity reborn. According to the depths of the anguish, so shall be the heights of the Joy. For the ETERNAL is Bliss, not sorrow, Joy not despair, Union not separation. Above us, in the clear sky of the dawning, is shining the STAR, beyond the mists and clouds of our lower world. Listen! A Voice as melodious as a silver trumpet, as sweet as the flute of the Beloved, falls from the Glory Invisible:

"Lift up your eyes, and you shall see MY STAR."

* * *

The Sanātana Dharma Examination—an annual examination in the knowledge of the Hīndū religion—was begun in Bombay in 1903, by two earnest Theosophists of that city, Messrs. Dharamsey Morarji Goculdas and Manmohandas D. Shroff. They desired to afford an opportunity to boys and girls to study their religion, and to stimulate them to grasp the opportunity by a yearly examination on books set for study and the giving of prizes to the best students. They began with 35 students in 1903, and reached 4,335 in 1914. A very severe outbreak of plague reduced the number, which was expected to touch 6,000 last year, the number of centres in which it was safe to hold the examination being reduced from 42 to 27.

* * *

I had the honour and pleasure of presiding this year in Bombay at the annual prize-giving, and it was very pleasant to learn from the Report that the sons of the Founders—now both passed into the Peace—Messrs. Ratansi D Morarji and Nanabhai Manmohandas Shroff, are the leading upholders of their fathers' work.

* * *

The examination has now spread into the Central Provinces and Berar, and in the districts of Surat and Broach (in Bombay Presidency) it is finding students in the villages. Parents value the study of their religion by their sons and daughters, and, in the words of the Report: "People have come to recognise that the youths of to-day are the citizens of to-morrow, and, in order to build their characters, religious education is necessary." Truly the seed sown since 1896 has sprung up into an abundant harvest.

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Another interesting meeting was that of the Humanitarian Society. I had been elected President, but finding that the Congress occupied the day first chosen, I asked my good Brother Jinarājādāsa kindly to take my place. The

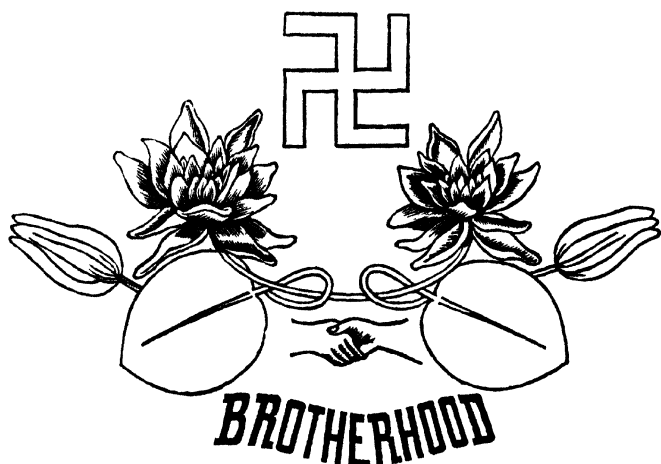
Reception Committee, however, changed the date twice, in order that I might preside, and insisted, so I could not be so churlish as to refuse. We consequently acted as twin-Presidents, Mr. Jinarājadāsa giving the formal address and I making a short opening speech. He gave a most admirable address, and the meeting certainly profited by the substitution.

* *

A paper with a queer name, *Universe and Catholic Weekly*, published in London, assails the Theosophists who have joined the Old Catholic Church, and have risen to episcopal rank, under the heading, "A Theosophical Scandal"! The spirit of the article may be judged by one sentence, worthy of a Middle Age Inquisitor :

Terrible, indeed, would it be to contemplate the giving up of the Bread of Life to men and women who would have approached the Gift, not in the fullness and preparedness of the Catholic Faith, but as mere seekers after "magic" and without regard to any moral fitness on their own part ; yet it is clear that the danger is real.

The "magic" is the fact of "transubstantiation," to use the mediæval schoolmen's word ; and why the approach of baptised Christians to the Christian altar to receive its benefit should be regarded as terrible, it is difficult to see. The statement that they approach the highest mystery of their faith "without regard to any moral fitness" is absurd as well as libellous, since those who believe in the "magic"—the occult change of "substance"—would not dare so to draw nigh.



THEOSOPHICAL JOTTINGS FROM AN
EDUCATIONAL NOTE-BOOK

By GEORGE S. ARUNDALE, M.A., LL.B.

I

THE more I study and try to understand the truths Theosophy specially isolates for us out of the great mass of Truth Eternal, the more do I feel convinced as to the very great value and importance of the Theosophist in the field of Education. Mrs. Besant has told us in *The Ideals of Theosophy* that "there are three chief Theosophical doctrines . . . which bear directly on all questions of social organisation. The first, obviously, is the teaching of Universal Brotherhood, the second the teaching of Reincarnation, the third the teaching of Karma". Of vital importance are these

three principles in all questions of Education, and much of the slow progress in this great Science is due to the fact that in determining its principles, we omit to inculcate certain fundamental factors which govern the child's very existence in the world. No true teacher ought, it seems to me, to be satisfied with taking the child as he is. "Whence has he come? Whither is he going?" are questions which must to a certain extent be answered, (1) if we would know what the child is, (2) if we would give the child an education suited to his place in the world into which he has come.

Now I feel most strongly that Theosophy alone definitely and clearly supplies the information necessary to answer these two questions. Doubtless every religion contains the answer; but it is difficult to find, whereas Theosophy makes a special point of isolating the answer in its endeavour to explain the principles and practice of Brotherhood. When I stand in front of a child, I want to know—and here I take my position as a Theosophist—whence that child has come. That is the only point interesting to me for the moment. When I was in the Central Hindū College, that was my first thought when a new pupil came seeking admission. Out of what past had he come? The non-Theosophist teacher is not interested in this. He is but a mill owner, and children are but as grist to his mill. Under the existing system, a child develops individuality in spite of the system and not because of it. But if National life is to be strong and virile, if we are to dream of an age of Pericles for a Nation, we must cease to rest satisfied with children as we find them. We must seek to know how they came to us, what they should be doing among us, the nature of the road along which it may be their destiny to travel.

Now, the first knowledge I possess as a Theosophist is that the child before me has been in the world before, probably not so very different from what he is at present. It is

likely, too, that his relatives and friends are more or less the same relatives and friends he has had before. At least there is a certain tie between him and them. It may also be true that his teachers and school companions are not in reality unknown to him, or he to them. All this that I note of him, I note of everybody else as well. We have all come out of the past, and, if Theosophic investigations are to be believed, we have all come out of the past more or less together. We come to move in sets. This fact should help in removing any element of strangeness between the teacher and his new pupil. Of course, it is possible that they have never met before; but the probabilities are against this. When, therefore, a new pupil comes to me for admission, I begin by taking it for granted that I have probably seen him before, but do not happen with my present physical brain to remember him; although for verity's sake I should add that sometimes I do definitely remember the apparent stranger. I think this is true of everybody. At least we have an indefinable feeling that so and so is not a stranger to us. We cannot explain it, but there it is.

This fact being established, it becomes clear that everything the child is has been brought over from the past. I should now begin to trace in general terms what that past has been. The immediate past I may be permitted to suspect to have been the Heaven world. In Theosophical literature I can read all about the Heaven world, so it is easy for me to understand the contents of that immediate past. I note, too, that a little further back there was death and the intervening circumstances between death and the Heaven world. I can also read all about the life after death in Theosophical literature. In this way I can gradually map out the general features of the comparatively immediate past of the child before me. As to details, these depend, of course, upon the child's individual temperament. It will, therefore, be impossible for me to

We often tell children they should not be impulsive, that they should not follow the impulse of the moment. Nor must we allow them entirely to be dominated by the impulse of a lifetime, since any individual life is but a moment in the infinite series of lives behind and before us. In the case of some children there are some very definitely marked characteristics. So marked are some of them that they appear on the physical body itself. There is the Greek type. There is the Roman type. There is the Celtic type, there is the Teuton type. And the Teuton type may be found in the Celtic race and *vice versa*. The Greek or Roman type may be found in the Celtic or Teuton race. Similarly, there are many varieties of temperament—the dreamy, the artistic, the active, the devotional, the intellectual, the temperament of conflict, etc. So, after all, there is a considerable amount of knowledge to be acquired even about a strange young child, if we set about to acquire the knowledge in the right way.

It has been said that the greatest value of knowledge lies in the extent to which it teaches us where to look for any knowledge we may for the moment require. And this is the value of the Theosophic truths given to us through the Theosophical Society. They tell us where to look. It remains for us to seek and to make use of such knowledge as we may have been able to obtain. From our own trained imagination, based upon experience, fortified by intuition, we shall learn something about the child. Existing circumstances will add to this knowledge. The parents and friends of the child should be able to give us further information. In this way we begin to know something at least. We can at least have a vague, general idea as to what kind of child is before us, though what he is to do in the world may still remain hidden from us. But the Law of Karma offers us certain definite principles. We know, for example, that the

child before us has karma to work out in this life, that he has powers to be developed in this life, that he is linked to the special race-karma of the people among whom he has been born, that there are special ties to be developed and worked out, strengthened or diminished as the case may be, between himself and those immediately around him. We must try to see karma at work, for after the seventh year it generally begins its operations. Even before this age, well marked tendencies may appear. But there can be no certainty, and until the seventh year it is probably not incorrect to say that the burden of karma, as also its uplift, are not yet upon the child.

It is for this reason that these early years are of such supreme importance from one point of view. The more we can surround the child with that spirit of ordered and constructive freedom which animated him during the Heaven world, the more we are fortifying him against the time when his ego will take possession of him and bring down the purpose of his life, with all its tumult, its uncertainty, its temptations, its doubts, its questionings, its restrictions. And being so near to the Heaven world, the spirit of ordered and constructive freedom will come naturally to him.

George S. Arundale

PROBLEMS OF ADOLESCENCE

By THEODORA MACGREGOR

I

FOR ages the attempt has been made to treat sex as if it were something separate from the rest of nature. In every sphere of human thought men have more and more lost sight of the unity underlying all things, and humanity has been less and less regarded as an integral part of nature and growing out of it

The world-process goes on by a continual balancing of the centrifugal or out-rushing and destroying force, signified by Mars, and the centripetal, or indrawing, nourishing, and up-building force, signified by Venus. The former is the male, the latter the female aspect of nature, and these are reflected in men and women respectively. It is absurd to argue which force is the more important, stronger, better, wiser, more necessary, since either without the other is for ever futile.

Our fathers saw that men had one function in society and women another, and they thought the simplest plan would be to educate boys and girls separately, so that each might learn to fulfil one function exclusively. But they overlooked an important factor which upset all their calculations. In each human being exist two centres, the head and the heart. The function of the head is centrifugal, male; that of the heart centripetal, female. These forces must be balanced, not only in the married pair, but in each individual, if harmony is to

exist in society. The Microcosm is made in the image of the Macrocosm. The head of the man should be the chief centre of his consciousness, and his heart should correct the dryness and egoism of his reason. The centre of the woman's life should be her heart, and the intellect should correct any tendency to extravagant devotion.

For many centuries men have used their superior physical strength to try to limit women to the heart alone, while they aimed for themselves only at the development of the intellect. The result was doubly unfortunate. The emotions of men were untrained; every outlet was considered evil; consequently they became warped and unhealthy, and when these conditions reacted on their intellect, even that became clogged and incapable of just judgment. Similarly the starved intellect of women turned to cunning, love of intrigue, and deceit. They became shallow and senseless, and when this reacted on their hearts, they became vain and inconstant. Their footing in society was in itself an injustice. They were treated as slaves, and they developed the characteristics of slaves. Each sex came at last to despise the other, until the best of each saw that the basis of society was wrong and that the ordinary attitude towards the sex-question was an important factor in causing the trouble.

A further complication arises from the fact that, although the head is distinctively the male centre and the heart the female, many men have the characteristics of women largely developed, and women have those of men. No hard and fast line can be drawn; but if we consider the ultimate function of each, we must think it desirable that in the case of man the head should rule the heart, and conversely in the case of woman.

Men are by nature hunters, and supply the physical wants of the household; women are brooders, and devote themselves to home-making. But now women have revolted

against the attempt to hinder their intellectual development and are determined to show that in this sphere they can do all that men can do. They claim for girls the same education as boys receive, and equal opportunities for following any career. The tendency at the moment seems to be to ignore sex altogether, as if it were a fictitious distinction. This is the natural reaction, and is right and necessary in its place ; but by and by women will realise that their intellect may be equivalent without being equal or identical, and that they possess something incomparably more valuable than masculine reason (which deduces conclusions from the evidence of the senses), namely, feminine intuition, which is only dulled and blunted by excessive application to ordinary materialistic subjects.

Apparently many people must go to one or the other extreme. Some think boys and girls should be kept almost entirely separate ; others that they should be constantly together. According to some there ought to be a "conspiracy of silence" about all matters relating to sex ; while others make no distinction between modesty and prudery, and tear away all veils without mitigation or remorse.

Nature teaches human beings to have reverence for that which is for them the Holy of holies, so that they have a natural instinct to be silent about it, and feel outraged if this silence is violated in any unseemly way. Prudery is a counterfeiting of this right and natural instinct, for the sake of appearances, where the original reverence has been destroyed, and only a sense of degradation and shame is present. Modesty can easily be distinguished from false shame ; the latter is convinced that sex is a disgraceful thing, and sees evil where the highest and noblest functions of mankind are in question. It is not natural in any individual, but induced ; and probably denotes some irredeemable injury done to the astral body during the formative period of life.

As the physical body comes into existence at the moment of birth, so at adolescence takes place another equally definite birth which revolutionises the child's thoughts, feelings, and general outlook. Physically the change is a sexual development, but from the higher planes it illuminates all aspects of life. New avenues or vistas of thought and feeling open out on all sides, and tremendous revelations pour down upon the adolescent from the Creator Himself. Man is made in the image of God, and this is the time when the likeness is completed. Alas for the child who is without due preparation for the descent of Adonai!

It should be unnecessary to dwell on the exceeding danger of pressure at this time; such momentous changes cannot take place without absorbing a large amount of the total energy of the child. Some degree of confusion and suffering will always be present, and it may be acute. Yet this is the very period at which the pressure of school-work is usually greatest; nor does there seem to be any general realisation of the immense care, patience, tenderness, and firmness needed in helping children over the crisis. Besides, indifference is even worse than pressure. Plenty of food for thought and feeling must be supplied; and the school, taken alone, is helpless, and always will be. Many parents simply place all responsibility on it, and then look on at the whole process with the calm indifference of spectators. When the result is bad the school has to bear all the blame. We hasten to add that many schools hold the parents very decidedly at arm's length.

To have plenty of activity, to be taken completely out of themselves, and to help in some way for the good of the community, are necessary elements in a full and wholesome growth, so that the school must be most closely related to the community if it is to be efficacious. Equally necessary is a thorough understanding of the law of repose. It is dangerous

to encourage young people always to meet uneasy sensations by some output of energy, physical or intellectual.

As the body liberated at the second birth is one of thought and feeling (some would say it is a body of feeling only, but we cannot separate these two aspects ; each continually reacts on the other), naturally thoughts and feelings mould it and build it up. Where the parents have clear thoughts about social and family life, obligations to the community in which they know their place and work, where they have clean and wholesome ideas about all love and friendship in general, and sexual love in particular, the writer is convinced that the child, if in normal health, will be almost immune from corrupting influences anywhere. In teaching adolescents the writer has again and again found that adverse influences from the family and the community have been first in the field and have injured the children beyond recovery.

If a right attitude towards sex could be established in society at large, most other evils would disappear, because harmony would be brought into being and would soon pervade the whole. We have a fearful inheritance in this, and we must take it into account in considering the education of children. We cannot start on the assumption that harmony already exists, when in fact whirlwinds of chaotic and destructive forces are sweeping about them. A few children have the strength to protect themselves so that their growth is determined from within ; they reject all that is not appropriate to their own nature and stage of development, and are prepared to defend themselves to the last. But the great mass are dependent on their family and the community ; for them religion and politics are hereditary, as is the attitude towards sex and all ideas about it.

Nevertheless the outlook is very bright, for the most casual observer cannot fail to see how rapidly society is awakening to a sense of its condition. A new spirit is abroad in these

days, a spirit of inquiry and aspiration. On all sides we hear humble acknowledgments of ignorance, expressions of desire to find out the truth, and to walk in the right way.

II

People should not sit in armchairs and invent ways of dealing with children. It is better to study the laws of mind, and to try to get some idea as to what processes are going on; then to deal with each case as it comes up, taking all the circumstances into account. Preconceived notions, however plausible, are often dangerous, because they tend to blind the would-be educator.

In considering the education of children, it is well to bear in mind that they will grow and develop in any case; this is the essential law of every living thing. If we interfere at all, we had better first make sure that we know what we are about. Our object is so to help nature that the result will be more perfect than if nature had been left alone. For example, by the help of a right education one man may attain at twenty-five the outlook and attitude towards life which another only reaches at fifty. This means twenty-five years of efficient service gained to humanity. We shall gain nothing if we run counter to nature, and we must be constantly on the lookout for indications to guide us aright. Nature will continually press forward with silent but intense force, and will not be thwarted without strong pressure.

Because sex has been unduly emphasised and isolated in the past, we ought not to ignore it altogether and think of boys and girls as if there were no difference. The monastic system is gradually receding into the background; but if co-education becomes general, the sexes should not be thrown together, say, at boarding-school, in such a way that they have no opportunity of keeping apart if they choose. Even among

young children boys naturally take to games which do not attract girls, and vice versa, so that they will usually come to play a great deal apart. Girls develop about two years earlier than boys, so that at the same age they are not exactly at a corresponding stage of growth.

Girls readily take a real motherly interest in boys when they are educated together, and often a most tender sympathy can exist on the one side, and a chivalrous regard on the other. But girls have decidedly the upper hand at this period, and boys generally find that a little of their company goes a long way. Boys are just at the stage when they want to struggle with and master everything about them, and what they cannot tackle they prefer to avoid. There are times during the adolescent period when, given perfect freedom, each sex feels it an inner need to keep apart. Then the presence of the opposite sex is very trying, but at other times it is a real necessity, to some more than others.

Mrs. Boole says in her booklet *About Girls* :

The sex-question as it affects boys can never be understood or managed till its co-relation with the functions of hunting, killing and eating, and inflicting pain has been organised. The sex-question as it affects girls can never be understood or managed till it has been correlated with the emotions connected with prayer, adoration, sacrifice, and the enduring of pain. . . . The normal trend of sexuality in boys is towards grabbing, in girls towards giving; in boys towards inflicting, in girls towards enduring pain; in boys towards mastering, and in girls towards adoration.

A boy may show the normal tendencies of a girl and vice versa; but when that happens, it is a danger signal calling for special attention and study.

The lack of reverence so common among modern children causes much misery and vice at adolescence. If this primitive instinct, which is nearly always present among the so-called uncivilised, could be conserved, much that is undesirable would disappear without adult interference. Boys would understand that they must help to educate the future wife or mother of

some other boy, and could be got to see that "what the boy of fourteen sows, the man of forty reaps". Similarly girls would readily feel responsible for the boys. It would be found that a natural division of work and play would take place among them, and it would be perfectly safe to trust them together. Meantime our heritage is such that whatever system we adopt, almost superhuman care and discrimination are needed, as their whole condition is liable to become extremely unsatisfactory at adolescence. The astral bodies of a huge number have been, as it were, blighted earlier in life.

Now the Creator is especially near to them, revealing the possibility of His using their physical personality as a means of bringing forth new life. The desire to create family and social ties begins faintly to form in the boy, and the nest-building, home-making tendency in the girl. The ideas which underlie the whole structure of society are constantly hovering about them, seeking to enter their consciousness. By what channels are they to be revealed? Has early training prepared means by which these ideas can be realised with the minimum of shock, through faculties already developed, so that the new faculties being formed may not, in their weak and immature state, be subjected to undue tension?

At this stage the superiority of the new way of education by self-expression can be clearly seen.

The creative instinct, when it awakes, develops more freely and normally if the girl finds herself able to express herself alternatively in sound, colour, form, or motion (by musical improvisation, needlework, drawing, or dancing) than if she were cramped into one channel only.

It is certainly desirable that each spiritual or altruistic instinct, when it awakens, should find ready for its expression some channel or channels already mature and exercised, and not be driven to find imaginary outlet through the part of the nervous system which is as yet immature and uncoordinated.

The writer does not mean to take up a reactionary position with regard to the education of women, or to minimise the need of thorough intellectual training for them. It would be

unprofitable to discuss curricula at large here, because so much depends on the natural aptitude of each particular girl. To one the study of ordinary school subjects may entail very little effort, and to the next the same work may be an intolerable burden.

If only we stop expecting a uniform standard of attainments, and are always on the watch against undue tension, the incessant struggles of nature to go in the right direction will overcome even our mistakes. Suppose a class of boys and girls are studying together such subjects as literature and history, their manner of approach is so different that out of the same lesson they get quite different mental nourishment. Each selects a certain amount from the whole, and ignores the rest. General discussions of the topics in hand show this up most clearly, and help to widen the outlook of everyone concerned. The writer has a friend who corrects many hundreds of Scotch Leaving Certificate papers in English every year. She has formed the habit of guessing in each case whether the paper belongs to a boy or girl before looking at the name, and she has never been wrong.

Mrs. Boole says the whole intellectual and emotional life of woman is properly "lunatic," *i.e.*, it depends upon and is a function of the moon-rhythm. Man becomes mentally subject to a moon-rhythm only irregularly and morbidly, when something has upset the normal functioning of his mental machinery.

The main real problem of female education is to teach the girl to steady her actions, conduct, and speech, so far as is useful for the stability and order of the community, *without disturbing the tidal ebb and flow*, the normal rhythm in the region of thought and emotion. The safety of a girl lies not in faith in masculine wisdom, nor in submission to masculine authority, but in real *self-control*.

There have been times when women have tried to force upon men a kind of religion wherein the influence of the lunar rhythm is apparent—for example, take the pythoneses of the German forests mentioned by Cæsar, and those of

Thrace, who are traditionally supposed to have torn Orpheus to pieces when he was trying to restore the positive, active, male, solar religion. Students of Astrology will understand how the sun governs the male, and the moon the female aspect, and why it is that a boy tends rather to go direct to a steady aim or ambition, while a girl's mind "swings from pole to pole until it settles to its normal rhythm of its own accord".

Theodora MacGregor

THE DRAMA OF THE MONSOON-WIND

OUT of the ocean
pale of heat,
with leaden waters casting fire,
A Spirit rises and peers around.
Born of the vaporous union of sun and sea,
Born of fire and air and water,
It emerges,
fierce breath of the deep,
of regions at whose thought our mind and senses reel.

As it arises, the ocean sways ;
Misty forms assemble ;
Through the huge dark clouds, down-flashing,
lightnings leap,
whilst the wind's tumultuous voice
answers the thunder's roar.

The Monsoon rushes onward,
Savage trinity of Fire and Air and Water,
Over the Earth.
Over the continent,
Over the palm woods with heavy leaves
that clatter at its touch ;
Over the rice-field's trembling, tender green ;
Over the sand plains whose solitary palms
twist the feathery branches like intoxicated birds,
tossing in mists of sand that soar aloft and veil them.

The eerie army of elements sweeps on.
Clouds and the wind shake out boundless sheets of rain,
so vast, they seem like giant phantoms
advancing to conquer all.
Upwards from the plains they move, along the fertile rivers
that scatter jungles on their banks,
and, swelling rivers into floods,
the Monsoon rises to the hills.

With lightning swiftness the hurricane covers and
uncovers mountain peaks, until one knows not cloud
from mountain, nor the bellowing of the gale from
that of rent and bending trees, nor air from water,
nor the sobs of broken forest stems from the wild
exultant joy of Nature's frantic movement,
a tremor of the whole World-Body,
a Sounding-of-all-things-together,
a paroxysm of life, of union, of confusion
of all elements, cosmic delirium quenched by torrents,
that pour and pour and pour on Nature's fever.

The water goes deep down beneath the throbbing
of the Earth, into the silent roots of Nature's life.
No vehemence there.
The still slow penetration of the moist far beyond
all vegetation, into the realms where no exuberance is ;
sweet realm of stillness, rest and death,
whence life is born.
There, the eternal secret of the stone,
The Mystery of Silence,
that, one day, on barren sands, in form of Sphinx,
rose out of darkness
and looked upon the world of sound and light.
Those who passed,
hushed their lips and covered their eyes in awe,
before the fearful gaze of unuttered life.

With this phantom of the Night
No surge of elements can cope.
The gigantic tones of Nature's love-song
have died away,
as every utterance is doomed to die.

Silence remains unbroken.

MELLINE D'ASBECK

THE BANTUS OF SOUTH AFRICA

By MARGARET L. MURCHIE

THE vast territory known as South Africa was originally inhabited by a race of pigmies called Bushmen, a wild people who hunted the deer for food, fought with poisoned arrows, and lived in caves, which they decorated with beautiful paintings, the colours of which not even the weather has destroyed—a people who would become the servants of no man. Rather than yield to the Hottentots, who next occupied this sub-continent, they retreated to the fastnesses of the mountains, where they remained for centuries, secure from their foes. To-day, there are scarcely any left, the struggle for existence under such great difficulties having been too strenuous.

The Hottentots, who followed, were somewhat larger in stature, though still small; but they had none of the daring and power of resistance of the Bushmen, and so were soon conquered by the mighty Bantu race, who overran the whole of the land. When the Dutch and English came to settle in what is now the Union of South Africa, they encountered this virile race. Fierce wars raged for centuries between Bantu and European, but the native with his assegai and knobkerrie was no match for the Westerner with his deadly rifle and crushing artillery.

The word Bantu includes all the innumerable tribes of South Africa, the chief of which are the Amaxosa, Baralongs, Basuto, Matabele, Bechuanas, Mashonas and Zulus. All these

tribes have dialects of their own and customs peculiar to themselves, but their salient habits and characteristics are the same. Physically they are a superb race. Living in a country where climatic conditions are ideal, breathing the pure air of the open country (which in the highlands is as exhilarating as a draught of champagne), leading healthy, moral lives, it is no wonder that their bodies are so fine. Their colour varies from a rich brown to the deepest chocolate. They have flat noses, thick lips and woolly hair, but nevertheless their countenances are pleasing and not repulsive, as are those of the negro of Central Africa. They are happy souls and usually good-tempered, but when roused their passions run high.

Their houses, of beehive shape, are made of a long grass beautifully fastened to a framework of wood. They have only one opening—a door about three feet high, and it is etiquette to leave all weapons of war outside the door when visiting. These huts are built round a circular space, and within this space the cattle are kept at night for safety. The head of each *kraal* is the father, or, if he be dead, the eldest brother, and his advice is asked and followed on all matters of importance. Large tracts of land are owned by each tribe, and each *kraal* uses what land it requires for grazing cattle and cultivating crops.

As is usual with uncivilised races, the women occupy an inferior position. Fighting and hunting are the occupations of the men—pastimes suitable to the dignity of their sex. The women, that is the wives, are the tillers of the soil; and with her baby strapped on her back, the mother plants the crops and produces the food necessary for the household. Yet this same woman must wait until her lord and master has finished his meal before she may begin her own.

Although not a vegetarian, the Bantu practically lives on grain and vegetables, but indulges in a meat feast on any important occasion, such as a successful hunt, or a marriage

festival. Fish, a native will not touch, and the flesh of a pig is an abhorrence to him. They do not eat with their fingers, but all sit round in a circle and dip into the same pot, each with his own wooden spoon, which is beautifully made and kept scrupulously clean and used only by himself. They make a sort of mild beer called *itywala*, which resembles yeast both in appearance and taste, and when offered to a guest is partaken of first by the host, to show that it is quite safe. In the warmer spots no clothing except a loin-cloth of skins is worn, but in the colder regions skins are used as a protection against the weather.

As far as we can learn, the Bantu has never been a nomadic race. Cattle are a necessity with them, because wives can only be obtained by payment of cows. The *lobola*, as it is called, is ten cows for an ordinary woman and up to fifty for a chief's daughter, and these cows must be handed over to the father before marriage takes place, promises to pay being tabooed. Polygamy is practised, but unless a man is very rich he cannot afford many wives.

Perhaps two of the most important reasons for the extremely fine physique of the Bantu are the following. Girls are never married until they have reached full maturity, that is, between the ages of eighteen and twenty. They are then fully developed and have a beautiful carriage due to the carrying of weights on the head. The husband must always respect "the law of the mother," and should he attempt to break it, he is despised by the whole community. When a woman is married she does not wear a ring to proclaim the fact, but her hair is mixed with red clay, and formed into a cylinder-shaped projection which stands out about a foot from the back of her head. Children are very kindly treated by the parents, but the father takes very little notice of them.

The natives have a wonderful system of marconiphoning, to coin a word, with human transmitters and receivers. One

of the Bantu from the top of a hill, in a clear, distinct, but not very loud voice, tells his news to the air. It is heard, very often, on a far distant hill by some one, and sent on in the same way, and in a very short space of time it has travelled from one end of the country to the other.

The men are very clever in woodwork, and in the early days often had no better implement than a piece of broken glass or a penknife. Out of one piece of wood they will fashion a double snuff-box joined together by two links. Sticks of all kinds are beautifully made by them, and artistic pillows are quite a feature. The pillow is a rounded piece of wood on two legs, on which the neck is placed. Mats of all kinds they weave from grasses. They carve the outside of a large gourd which holds *maas*, or sour milk and water. The women excel in bead-work, and with excellent taste ornament a dark cloth with brilliant bead-work. The marriage costume, including a veil, for both the man and woman, is made entirely of beads; and very picturesque it is, when worn on these brown, satin skins.

The Bantu has practically no religion. He believes in a Creator of all, known as *Umkulu umkulu*—"The Great Great One," who is a vague abstraction to whom he offers neither worship nor sacrifices.

The Zulus have an interesting legend, telling how Death came into the world. *Umkulu umkulu*, they say, created men and women, and looking down from his throne was so pleased with the happy, laughing beings, that he felt he would like to bestow on them life immortal. Looking around for a messenger he espied the chameleon, wise and careful. He called him, saying: "Take this decree to my people. Tell them the Great Great One says they may live for ever." Off started the chameleon, and went carefully and slowly to do the God's command. After he had left, the angels came to *Umkulu umkulu* and said: "What have you done, O God? By this

decree you have made man equal to yourself, and that will never do." The God reflected. "You are right," he said, "but the decree of a God is unalterable. I will send therefore another message."

Quickly he called the lizard, saying: "Go fast to my people and say that Umkulu umkulu has decreed that they shall die." The quick lizard soon outran the chameleon, and reaching the happy natives, delivered the God's decree. Then there was weeping and wailing, and in all this distress the chameleon arrived. "Why weep ye; my children? I have news that will drive away your tears. The Great One has sent me to tell you that you may live for ever." Puzzled, they asked for an explanation of the contradictory decrees. Learning what had happened, they turned in anger on the chameleon, who by his slowness had deprived them of the gift of immortality except through the "valley of the shadow of death". And to-day, although the native will not harm the chameleon, he removes him out of his sight as quickly as possible.

They also say that they "came out of the reeds" and at death "go into the snakes". Consequently when a green snake is seen, a witch-doctor is summoned to proclaim whose spirit is within the snake, and when he has decided the snake may be killed. These witch-doctors are a great power, and are feared and appealed to by the native. He believes that the *umtagati* can bewitch him, so he is very careful never to annoy him. The witch-doctor, they also say, has the power to call down rain. Some of the Bantu, both men and women, evidently have some sort of clairvoyant powers, for they can foretell the future and discover the whereabouts of lost or stolen articles. They cast bones on the ground, murmur a sort of incantation, and then give forth their knowledge.

Of all the Bantu tribes the Zulus are the most advanced. The glory of the Amazulu was due to the genius of one of their

kings, Chaka, a man who stood six feet four inches high, and was a veritable Napoleon in his powers of leading and organising. As Napoleon crushed nation after nation in Europe, so Chaka subdued tribe after tribe in South Africa. When he became king of the Amazulu in the early part of the nineteenth century, his tribes were despised tobacco-sellers, but he made them into a mighty nation that was feared from the Indian Ocean to the Zambesi.

His system was a purely military one and he ruled with a rod of iron, death being the penalty for most offences. He first of all formed the young men into *impis* or armies, and thoroughly drilled and disciplined them. Each *impi* was distinguished by a different-coloured shield, beautifully made of ox-hide. None of the men were allowed to marry while serving in the army, but after a certain number of years' service were allowed to retire and were rewarded by presents of wives.

Clad simply in girdles of skins, these *impis*, armed with short spears which they must use at close quarters, attacked the neighbouring tribes. If they returned defeated, Chaka showed no mercy but slaughtered the whole army. The young men of the conquered tribe were given the choice of death or service as a soldier in the Zulu army. The young women were reserved as prizes for the retired warriors. The old men and women, being useless in the eyes of the savage, were killed. Thus the Zulu nation became larger and larger. Natal at that time had a population of over a million, but Chaka conquered them all.

As well as establishing this military system Chaka had some very fine laws. The morality of a savage race he realised must be pure, so death to both man and woman was the punishment for any falling away. All were under control, the kraal under its head, the kraals of a district under a chief, and the chiefs subservient to the despotic king.

The savage king, Chaka, as an amusement would have what was called "a smelling-out". The witch-doctor would come before the assembled people and point to this one and that one, until a large number were selected. These were then slaughtered, the king and people enjoying the sight. With all his cruelty Chaka was not treacherous. Once having made a compact, he kept it. He was finally murdered by his brother Dinigaaw, who succeeded to the throne, and whose grandson was Cetewayo, the last of the kings of the Amazulu.

Such were the Bantu before the Europeans subdued them—men who had, for savages at any rate, a high standard of honour. Thieving was an unknown vice, cattle-raiding in war being of course perfectly legitimate. Generally truthful, yet, when necessary, they could tell a clever lie, like the diplomatist. In fact those who know them well, feel that they are a sound race and could develop finely.

With the coming of the European they have acquired many new things, good as well as bad. They have been very quick to learn, and unfortunately vices have been copied. On the other hand, the men will now work without expecting six months' holiday each year. They are eager to be educated, and many a "boy," after his day's work is done, will attend a night school. Hitherto, although the people on the whole are well treated, the native point of view has not been weighed. Now, there are many who feel that the nation has a serious duty towards the people whose land it has taken, and are urging that the interests of the native shall be considered.

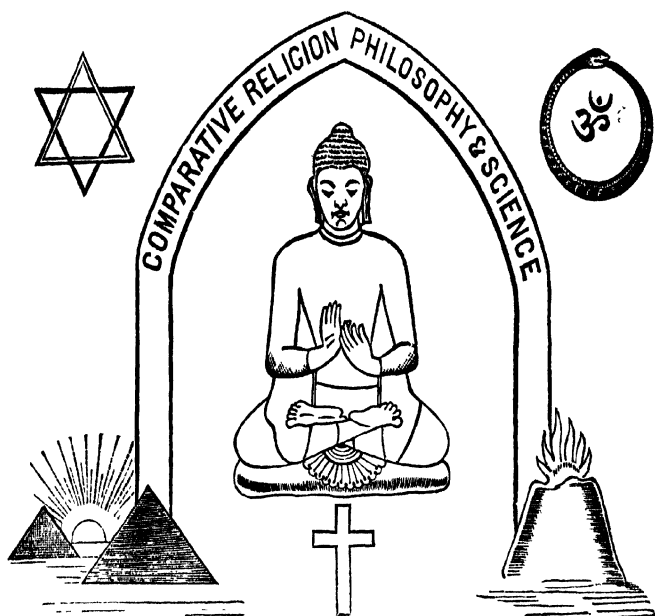
There is no likelihood of their dying out, for they are not allowed to have liquor, which was the curse of the Red Indian, and their lands—"locations"—have been left in their possession. Some politicians argue that segregation would be the best course to adopt in the interests of the native. That is that they shall be given a certain territory, where they may live and, with the help of a few high officials, have a

State which they shall govern themselves. Others feel that their interests are too much intermingled with those of the Europeans for this plan to be either feasible or wise.

In South Africa, the land of many problems, it is difficult to find a happy solution for this the greatest of them all. In the Native Question it may be that the help will come from the natives themselves. There is a Zulu, John Dobé by name, a man of power, culture and learning, who is working for his people. He is trying to establish a good system of education as a first step. Perhaps, with the help of such as he, and those of the ruling class who have the evolution of the Bantu at heart, a plan may be devised by which this mighty race will be guided to grow and expand along the right lines.

Margaret L. Murchie





THE THEOSOPHICAL OUTLOOK : THE PROBLEM OF RELIGION AND PHILOSOPHY¹

By C. JINARĀJADĀSA, M.A.

THE divisions natural to the human race could not be more emphasised than in the present struggle of nations, which is as the apotheosis of those unbrotherly elements in modern civilisation which tend to keep man apart from man. Many are these causes of strife; "race, creed, sex, caste or colour" has each been a prolific breeder of divisions. Yet in

¹ Being the first of the Convention Lectures delivered at the Forty-Second Anniversary of the Convention of the T. S. held in Calcutta in December, 1917.

spite of all these that divide us into racial and religious groups, there is one bond which binds us all; it is suffering. We must all struggle to live; we all long for happiness, and so little of it comes our way; pain, much or little, is the lot of each; and since pain is the same everywhere in the world, all sufferers the world over are bound in one fellowship of pain. This common element of our humanity transcends the dividing lines of race and creed; where one human being suffers, there our common humanity calls us to be one with the sufferer.

Everywhere suffering has one definite effect, and it is to rouse the sufferer to ask of himself the question, *What am I?* Dimly or clearly we are confronted through pain with our own selves; the mystery of the "I" demands more insistently its solution with each great pain we endure. For though pain is an evil thing from which our instincts bid us fly, yet we have to admit, after the pain is over, that somehow we are more, we are bigger in content, because of that pain. To all men at a certain stage of growth pain is a revealer; we see a little more in life because we have suffered, we become a little more compact and so more forceful after each pain nobly borne.

All life is a discovery; we discover through love, through joy, and not less through grief and through pain. Some discover more, some less; one man steps into the grave in a bewilderment still, having discovered but little of life; another solves many a problem and discovers the meaning of what lies beyond death too. To live is therefore to discover; and in order that what we discover may be the totality awaiting discovery, we are given the "Way" in Religion and Philosophy. For religions and philosophies state how great Souls have discovered; it is their spiritual travels we read when we listen to their precepts, and their experiences become ours as we enter into their moods.

Many are the religions and philosophies to-day, here agreeing and there contradicting and disputing; and among

them enters Theosophy to-day as a religious philosophy of life and conduct. What is there novel in Theosophy that should attract the attention of one who wants to discover life? It is the peculiar friendliness of Theosophy towards all religions and philosophies. Theosophy proclaims that they all have a common source, since they are rooted in one Truth; and that among the discoverers of Truth there is neither first nor last, since all are "the firstfruits of them that slept," the myriads who have yet to find the Way. Nothing could be so characteristic of Theosophical life and conduct as this Convention to-day; we are of many nations and come from many lands; Hindū and Buddhist, Christian and Muslim, Pārsī and Jain—all meet on a common platform of tolerance and mutual goodwill. For we meet as seekers of the Truth, fellow-pilgrims on the one Way. Listen to the manner our ideal was stated in the sixteenth century by an old, old Theosophist indeed, Abul Fazl, the prime minister of the Emperor Akbar of India.

O God, in every temple I see people that seek Thee, and in every language I hear spoken, people praise Thee.

Polytheism and Islām feel after Thee.

Each religion says, Thou art One, without equal.

If it be a mosque, people murmur the holy prayer; if it be a Christian church, people ring the bell from love to Thee.

Sometimes I frequent the Christian cloister, and sometimes the mosque.

But it is Thou whom I seek from temple to temple.

Thy elect have no dealings with heresy nor with orthodoxy, since heresy and orthodoxy stand not behind the Screen of the Truth.

Heresy to the Heretic, Orthodoxy to the Orthodox; but only the Dust of the Rose-petal remains for those who sell perfume.

Why does the Theosophist believe that all who go behind the "Screen" discover the same rose-petals and the same perfume? It is because the Theosophist has his characteristic angle of vision; what that angle is to the outlook we have to

life, my brother lecturers and I will try to show you in these lectures—our outlook to religion and philosophy, the outlook to education, the outlook to national and international politics, and the outlook to social reform. My work this morning is to show you our outlook to-day to religion and philosophy

I said all life is a discovery ; in one aspect it is a discovery of the "I". I doubt whether what is called "abstract truth" has so very much practical meaning for us in our daily life ; but every truth that explains us to ourselves has an intense reality and value. Indeed all culture is a statement of discovery of this "I" ; and the more a man is cultured the more he knows himself. Now this discovery of the "I" by us is very much like the discovery of the dark continent of Africa by the explorers ; some started from Cape Colony and the Transvaal and went north, some from Egypt and the Soudan went south, and others from the two oceans went inland, respectively eastwards and westwards. So too in the discovery of the "I" ; religion has discovered a part of it, and philosophy another, and art is slowly discovering yet another. All the manifold contributions to culture are revealing to us our own selves, for it is one of the mysteries of life that what we discover as the Without we slowly find as the Within.

Summing up very broadly, humanity has been led to discover itself along two main roads : that through religion, and that through philosophy. Religion tells us about God and the first causes of things, and about man's inner and spiritual nature ; philosophy tells us about Truth, the manner of its knowing, and man's relation to a process of thought necessary for that knowing. Now what do we so far know about the discovery of ourselves along these two lines ? To answer that we must see what is the gospel the great religions and philosophies have to give. As I sum up for you their teachings, perhaps you will note that they say little or nothing about man

as the discoverer, since they mainly outline first principles; but you must not forget my particular angle of vision this morning, which sees every great truth as a road to the discovery of what man is.

Among the great religions there is the religion of this ancient land, Hindūism, and it proclaims the doctrine of the One God and the many Gods; you see these two phases everywhere in India. Reverence and worship is given to Gods great and small, from the little nature-spirit of a tree and the village godling to the greater Gods of the Hindū pantheon. Everywhere in this or that fashion the Divine shows His face in this land; altars at the foot of sacred trees, shrines dotted about the fields and the pathways, nestling in among the crowded parts of the bazars, the great, splendid and mystic temples of the sacred towns—all these are as the golden thread of a divine design woven in and out through the warp and woof of Indian civilisation. But while the many Gods call men to their many shrines, even the peasant knows dimly of the one God; and the cultured Indian never forgets, whatever be the particular *Devaṭā* or Incarnation of God which he worships, that there is but One God, "One without a second" whose many Faces are the many Gods.

Christianity on the other hand proclaims the One God, the Loving Father who gave Himself as the Son to redeem the world; there is no place in it, and no need, for that wonderful, exquisite, sometimes even fantastic, Pantheism characteristic of Hindūism. The monotheistic emphasis in Christianity has brought into relief the individual's relation to God, and this has given rise to a wealth of religious and mystic experience scarcely to be surpassed in any other religion. Christ's teaching of loving one's neighbour as oneself, and the practical trend of the Christian doctrine of "works" as inseparable from true "faith," has given a new value to individual man as he wins his way to Salvation.

A second monotheistic religion is Zoroastrianism. It is not a mystical religion; it is not a religion turning men's thoughts always away from this world into a world to come. Much as there is of ceremonial in the religion, as in Hindūism—and every action of the day is consecrated by some kind of a spiritual formula—Zoroastrianism turns men's minds primarily to this world and to our duties therein. A happy life of toil, prosperous in worldly goods, enjoying the innocent pleasures that our human nature craves, and yet through them all a most sacred dedication to the will of Ahura Mazda—these make the Zoroastrian the lover of charity and good deeds and good fellowship.

The third great monotheistic religion is Muhammadanism, and in it we have in bold relief the teaching of the Omnipotence of God, and man's subservience to His will. No religion has made such a profound appeal to the faith of man in the goodness of God; all philosophies and sciences justifying the ways of God to man are as nothing compared to the spirituality of that perfect resignation, "Islām," to His will, which Muhammadanism expects from every Muslim. Helped by no symbol, by no image, by no Incarnation of God as mediator, the Muslim must trust in Allah with a pure and perfect resignation which asks for no understanding, no revelation, no justification of God's ways to man. There is too in Muhammadanism some realisation, partial though it be, of that Universal Brotherhood which knows no distinction of caste and race for which we Theosophists are working in all lands. More than any other religion has the religion of the Prophet bound its adherents all over the world, of differing races and customs, into one band of brothers.

These are the religions which tell us of God as the First Cause. But there is Buddhism, as mighty as any of these great religions, which says never a word about any Deity who made the universe or who controls its working. Yet is

Buddhism an intensely spiritual religion. For though no God is postulated, yet does Buddhism tell us of a great Law, the Dhamma, "eternal in the heavens," which decrees good as the result of good, and pain as the result of evil. Each atom in its revolutions reiterates this great Law of good; the stars sing its praises as they move in their courses. It builds and unbuilds, ever planning righteousness out of unrighteousness, ever resolving hate into love, ever bringing man out of his wheel of births and deaths nearer and nearer to the great peace. Buddhism calls for no faith, but for a right understanding; turns to no God but to man himself. Within man alone is all the light he needs, all the strength, all the comfort, if only he will understand and live according to the Law.

Look too at Greece and what her message of Beauty tells us of the world. To know God the Beautiful, to discover Him through the beauty of leaf and tree, babbling brook and sunny slope, to see Him in the ever-changing hues of the sea, to sense one's immortality in the creation of a poem, in the rapture of a song, this was an utterly new way of finding the spiritual life which Greece showed to mankind

These are some of the many ways which religion has revealed to man of the modes of his self-discovery. Let us now briefly glance at the ways proclaimed by philosophy. All the philosophies, Eastern or Western, ancient or modern, are agreed as to what the world is. They tell us how nights and days, sorrows and joys are as items in a great pageant of life; the East may call it the wheel of births and deaths, the West may call it evolution, but man is a part of the pageant, largely its slave, driven to march on whether he wishes or no. Then all the philosophies tell us that of the two, man and the world, the importance of the world to man depends solely upon what man *thinks* of the world; we are not as the world makes us, but the world for us is as we think it. It is the aim of philosophy to make us think rightly of the world; and the

difference among the philosophies lies in what they postulate as the rightness of thought. Hindū philosophy considers totally erroneous men's ordinary conceptions of the world in which they live; men think it is a reality, but it is not so, says the Vedānta, it is an illusion, and right thought will free man from the *Māyā* and the births and deaths which *Māyā* brings in her train. The world-process is real enough, says the Sāṅkhya, but it has no relation to man, if man would but understand; it affects man only so long as man persists in being fascinated by its workings. But like a spectator who turns his back on the stage, and goes out into the open air, so let a man by thought break the bond between him and the world. The world-process is real and eternal, says Buddhism, but man can so rectify his heart and mind that it passes him by, leaving him serene and unruffled. The world-process is not only real, says Greece, but in it man may see flashing, as flash the colours in the diamond, the wonders of the Good, the True and the Beautiful. Following on from India and from Greece, we have the various philosophies of the West, from Descartes to Bergson, each with its statement of man and of the world.

I will not describe to you the modern philosophies; they are to be found in great works and small, in cyclopædias and sixpenny manuals. I do not want so much to tell you what the religions and philosophies are, as to consider the whole problem of religion and philosophy in its relation to man. And when we so consider it to-day, what do we find?

We find that as a driving force in civilisation to-day, religion is almost lifeless and philosophy is dead. East or West, it is the same; temples and churches are still everywhere, but where is the old vigour of religion? In every land they tell you that religion is becoming more and more a matter of formal actions, that men are religious more by tradition than by the impulses of their own hearts. And as

to the philosophies, how do they affect our social, our political, our international life? Philosophy is largely for the academically trained thinker, and fascinating though it may be as thinking, it yet cannot span the gulf between thought and the actions needed in the world to-day. Why is there everywhere in religion and philosophy this gap between ethics and conduct, between first principles and their application to a living process?

C Jinarājadāsa

(To be concluded)

DRAMA AND RHYTHM

By ELEANOR M. ELDER

THE following somewhat chaotic thoughts on the subject of drama and rhythm have arisen from the fact that the writer, a student of Western drama and rhythmic movement, has recently come into touch with Eastern, and has seen in it not only great possibilities embodied but also a great need remedied. To anyone who has even in a small way studied the subject of thought-power or vibrations, or has either taken part in dramatic representations or spoken in public, the possibilities of latent force that could be used in rhythmic drama will be easily imagined. This paper touches very briefly the history of drama, and merely indicates what possibly the future may hold for us in that direction.

Drama was born in man's earliest days, at the time when he first began to feel the divine urge within him and to seek expression for that pulsing life. It was his religion, and we see in his first crude ceremonial dances an attempt to depict the life of the Gods, the sun, moon, and stars; and in the war dance not merely the struggle of mankind, but of the opposing forces of light and darkness—good and evil. In early days rhythm played an all-important part in man's expression of life, and his dramas were more in the nature of dances than acting as we know it to-day. Primitive man, living close to nature, was more in touch than we are with the great fundamental laws of the universe, and his inner demand for expression, for creation outside himself, drove him, however unconsciously, into rhythmic movement in accordance with

those laws. Whether he learned it from the beating of his own pulse, or the wind in the trees, the cries of birds and beasts, or the beat of the surf along the beach, matters not, for in these is the rhythm of the universal laws of creation and destruction—of life and death.

There is in all life, just as strongly to-day, an absolute necessity for conscious rhythm, although until lately we have not recognised it as such. We seek it in harmony, in routine, in variety according to our temperaments and immediate necessities; and the greater the emotional stress of the nature the more necessary rhythm becomes. A poet is driven to verse from prose by the intensity of his feeling of inspiration; he must create in a definite order or form, or the force flowing through him will create havoc in him and waste itself. Half the mysteries of the world will be in our hands when we have learned to understand the forces that are latent in rhythm. The powerful harmonising effect rhythm can have on our minds and emotions, as well as on our bodies, is well known no less than its destructive power.

The effect of the same rhythm on different temperaments is very interesting. There was a demonstration of this in London some years ago, when the Russian dancers came over for a season and produced, among other ballets, one which dealt with the sacrificial rites of some primitive tribe in the stone age. The whole thing was of course purely imaginary, and the music was exceedingly strange and monotonous, with very insistent and definite rhythms. The effect on the very correct London *matinée* audience was unprecedented; as soon as the curtain fell they rose to their feet, some hissing and some applauding rapturously; people who were absolute strangers to one another entered into hot arguments about it and tried to prevent each other from clapping or hissing as the case might be. Some were offended and distressed by the performance, while others were exhilarated in a totally new

way; not a soul was indifferent to it at the time, although they afterwards declared that they could not understand how it was that they were so moved by it, but that the combination of the movements and the strange, insistent beat of the music affected them strongly. It was not, on the whole, considered an artistic success, but as an experiment it was intensely interesting, and as there is reason to believe that we are gradually coming back again to the rhythmic drama, it is such experiments that we need. That it is a falling back into savagery, no one need be afraid; we are returning with fuller knowledge to create with understanding that which the savage created by instinct—not the primitive war dance or sacrificial rite, but the outward expression of our own ideals—and with the use of rhythm to create qualities and greater beauty, not alone in the drama, but in all those who witness or take part in it. The statement that we are coming back to the rhythmic drama of the past, rash as it may sound, is not without foundation; the modern tendency to emphasise rhythm in every art, whether it is music, painting, poetry, dance or drama, is undeniable; and it is partly due to the influence of Eastern Art, which is being more and more appreciated and understood by the West.

If we look back at the history of drama, we shall see that out of the stamping, shouting, rude, crude insistences of the dances of primitive man there seems to have arisen a form of drama with definite teachings and thought behind it, far beyond the creative power of those who carried it out; it would seem not unlikely that the great Guardians of the child races used drama for definite teaching, just as it was used later in the Mysteries, but as history has little to say on the subject it is difficult to follow up the idea. In the West our best and oldest models come from Greece—for Egypt had no drama apart from her Mysteries—but further East we find in India dramas of incredible antiquity, and also detailed descriptions

of how they were to be performed, with every gesture chronicled. There is a wealth of Samskr̥t literature on the subject that has never yet been translated. It will be of interest to see what a famous Indian savant of modern times has to say on the subject. "The dramatic scriptures of India were framed by Brahmā at the request of the lesser gods at the beginning of the Tṛeṭa Yuga, the last æon before the present," says Dr. Coomaraswamy in his book on the *Nāṭya Sāṣṭras*, entitled *The Mirror of Gesture*, and he goes on to quote the *Nāṭya Sāṣṭra* of Bharat.

When Brahmā was a sage in the Kṛta Age, and when Vaivasvata Manu was preparing for the Tṛeta Age, when popular morality is in the grasp of greed, of desire, and the world is deluded by envy, by resentment, by weal and woe, . . . then Indra and the other Devas said to Brahmā: "We desire a pastime to be seen and heard. This matter of the Four Vēḍas should not be heard by Sūdras, pray therefore shape another and a Fifth Veda for all castes." Saying to them: "So let it be," and turning away from Indra, He who knows the essence of every matter, seated in Yoga posture, called to his mind the Four Vēḍas, thinking: "Let me make a Fifth Veda, to be called Nāṭya (drama), combined with epic story, tending to virtue and wealth (pleasure and spiritual freedom), yielding fame, a concise instruction setting forth all the events of the world about to be, containing the significance of every scripture and forwarding every art." And he goes on to say to the lesser Gods, when he has created this drama: "This play is not merely for your pleasure or the pleasure of the Devas, but exhibits mood (bhava) for all the three worlds. I made this play as following the movement of the world, whether in work or play, profit or peace, laughter, battle, lust or slaughter; yielding the fruits of righteousness to those who follow the moral law, pleasure to those who follow lust, a restraint for the unruly, a discipline for the followers of a rule, creating vigour in the impotent, zeal in warriors, wisdom in the ignorant, learning in scholars, affording sport to kings, endurance to the sorrow-smitten, profit to those who seek advantage, courage to the broken-willed; replete with divers moods (bhavas), informed with the varying passions of the soul, linked to the deeds of all mankind, the best, the middling and the low, affording excellent counsel, pastime, weal, and all else." He finishes up by saying: "The drama is to be understood as witnessing the deeds of Gods and Titans, kings of the spheres, and Brahmā sages. Drama is that which accords with the order of the world with its weal and woe, and it consists in movements of the body and other arts of expression (abhinaya). The theatre is such as to afford a means of entertainment in the world, and a place of audience for the Vedas, for Philosophy, for History and other matters."

So it is seen that the scope of drama was exceedingly wide and that it was as much for the teaching and culture of the people as for their amusement. There is a further description of the audience and of what it should be composed and how it should behave. Great stress is laid on the fact that the spectators must have imagination and that they have their part to play equally with the players in order to make the whole performance a success. Anyone who has taken part in a drama realises to the full the power of the audience to draw out the best or the worst in an actor, and that sympathetic appreciation or indifference and inattention tend to produce a good or bad performance

To quote once more from *The Mirror of Gesture* by Dr. Coomaraswamy: "Nothing can be done unless the artist and spectator share a common inspiration." How far this is assumed to be the case in India may be gathered from the remarks of the dramatic critics, such as Dhananyajar, who pours scorn on the spectator who seeks in drama the statement of fact rather than the experience of joy, and says that this experience depends upon the spectator's own capacities. "It is their own effort by which the audience is delighted . . . those who lack imagination are said to be no better than furniture, walls and stones." From Dr. Coomaraswamy we also learn that: "In Indian acting or dancing nothing is left to chance, it is a deliberate art . . . There is hardly a position of the hands or of the body which has not a recognised name and a precise significance. . . . The Indian actor relies only to a very small extent on properties, and still less on scenery." Dr. Coomaraswamy translates the word "dance" as "rhythmic showing," and in the old days there was very little difference between the two. Nowadays there is very little of this old dramatic art to be found; the theatres in India are thoroughly Western in their methods, and are beginning to experiment with scenic effects, whereas the West is

turning towards the simpler methods of the East in its search for variety and rhythm. If we glance over the past few years of theatrical productions in the West, we shall find a large increase in ballets and the appearance of wordless plays in which the acting has been "rhythmic showing" to a great extent. We also find an increase in plays produced with little or no scenery, and curtain backgrounds with the slightest indications of tree or house, the audience being made to "share the common inspiration" and to use imagination.

If we take any of the old epics or dramas, whether Indian or Greek, we shall find they have much in common, especially in the introduction of the deities into the action of the play, the constant touch between the natural and the supernatural. The Gods come down to teach or punish, succour or destroy; they extol or point the moral of the drama; so we find that there is never a tragedy of those bygone days that does not, if only at the last, rise to a higher plane of thought, that does not sweep us on to realise a mighty future, beyond the grim, human present of slain heroes and fallen kings. This applies more to the Greek drama, for India does not regard death as a tragedy or a climax. This mingling of Gods and men, which seems to have been the invariable custom in the plays of antiquity, may have come from the fact that the dramas had been for long in the hands of the priests, who used them as channels for religious teaching, or it may be that behind lies a far-off tradition of a time when the world was young and the Gods walked the earth and lived among men.

It is curious to note that after the Roman Empire we have no drama recorded in the West at all, during the period when Christianity was struggling to be born; the first play that is chronicled was the work of a woman, a nun, and it was written in Latin. It was the forerunner of the Christian Mystery Plays, and dealt not with the birth of Christ, but with the life and teachings of a young monk who was a

disciple of St. Anthony, and of his conversion of a famous courtesan, who afterwards took the veil. It is quaint and very human, and has the elements of real dramatic art in it. But volumes have been written, and many more might be added, about the evolution and devolution of drama in the West, of the gradual dropping into the background of rhythm, as realistic modern plays grew more and more popular. Rhythm has never left us altogether; we have it in our musical comedy choruses—direct descendants of the Greek chorus of olden times, although somewhat differently used.

But if we want to study the full scope of rhythm in connection with drama, we must go to the East. Very little of the living art remains, and that much is as a rule hopelessly corrupted; but in the art and literature of ancient India lies all the material for a revision. If India scorns her treasures of literature and art, the revival will take place in the West. She will find that her artists will go very naturally where they are most understood and appreciated, and she will be the loser. There are, however, indications that India is not indifferent to the gems of art that lie hidden in her bosom, and that a free India, no longer swayed by false standards of Western taste, will play a great part in the art of the future—art that will be part of the vital life of every nation, not alone as Greece accounted art, but because it will give form to the ideals and embody the aspirations of the people, and, in creating centres of pure thought, bring the earth nearer heaven. In this future art rhythmic drama will have a part to play; it is not here yet, but it will come; and when it does, worked out as it must be with a knowledge of the forces it will set in motion, it will be a power that may be used to harmonise nations and make universal peace possible.

Eleanor M. Elder

PLEASURE AND PAIN

By M R. ST. JOHN

THERE are two ways of regarding the world in which we live and the solar system of which it is a part : one being that it is a fortuitous aggregation of atoms, maintaining its existence by mere chance ; the other that it is a created universe, governed by immutable laws and preserved in its continuity by the love and will of its Creator. Whether the latter theory (which is far more universally held than the former) is accepted in the light of religion or of science, is immaterial, because the common human failing of confining our ideas to one particular aspect of the Supreme does not in any way impose a limitation on the Great Founder and Architect of all.

Now, as this is written for those holding the belief that the universe is a cosmos and not a chaos, it must be admitted that, for it to maintain its coherent existence, equilibrium or balance, whichever term you prefer, must be the dominant factor ; for it is impossible to conceive of anything continuing to hold together in time or space without the existence of such a law. the violation of which would mean instability, chaos, and ultimate destruction. This is an obvious logical deduction ; and since we know that the greater always contains the less, this law of equilibrium must apply equally to the component parts of any such scheme, and man himself, being of Divine origin, must of necessity come within its scope.

If, therefore, we apply this philosophy to ourselves, we shall find that, while we are all more or less in unstable

equilibrium, the operation of the law is seen in our endeavours to rectify this by the way we are swayed, in varying degrees according to our respective temperaments, between the pairs of opposites; for it is apparently part of the Divine plan that man should realise his potential Divinity in this very learning to acquire the balance between the two extremes of everything that has been created. Heat and cold, light and darkness, sorrow and joy, war and peace, pleasure and pain, are all examples of two aspects of the same thing; and whereas it would take too long to deal with each and every pair of opposites, it would be as well to consider those that we know and speak of as pleasure and pain.

In the first place, whether these are derived from and affect the physical, or whether they proceed from and affect the mind, the result always culminates in some form of emotion; such emotion varying in strength in proportion to the violence of the oscillations we achieve in our endeavours to maintain poise. Man being subjected to constant vibratory existence, his whole evolution has to be carried on between opposing forces, the vibrations from which are constantly playing upon him. If we split him up into his component parts, we find that his physical body is more directly affected by heat and cold, light and darkness, hunger and repletion; his emotions more especially by feelings such as attraction and repulsion, love and hate; and his mentality by analysis and synthesis, harmony and discord—all interacting on one another—and, according to his temperament and general make-up, so will he derive in varying degrees from this constant interplay, comfort and discomfort, pleasure and pain.

Now it has to be remembered that all these opposites do not denote separate things, but the two aspects or, to be more accurate, the two poles, of one and the same thing; and until man has attained perfect balance, equilibrium, and poise, he will always be affected, sometimes more, sometimes less, by

the play of these two sides of everything that he comes into contact or relation with. And here we find ourselves face to face with a curious paradox, namely, that pleasure is sometimes very akin to pain and vice versa; and this is not merely due to the fact that the intensification of pleasure is certain to be succeeded by a corresponding reaction or pain. It seems that man has come into the world to achieve before all things stable equilibrium, which means literally that he must acquire control over his thoughts, his emotions, and his body; and very little introspection will convince us that we are all more or less sadly lacking in that power or will which should make us, as individuals, the rulers, instead of being, as most of us are, under the dominance of our personalities.

This science of balance was the key-note of the ancient religion of Egypt, and is known to-day as Hermetic Philosophy, a philosophy which has unfortunately been rather lost sight of and obliterated under the glamour of the many false views presented in the guise of religion and ethics by those who embody to-day the characteristics which distinguished the Pharisaical and Saducean sects referred to in the scriptures. There are many curious and significant sayings and aphorisms which have come down to us from the past, which we frequently hear used and which more or less indicate the results caused by the general lack of balance which distinguishes more especially the western world. By sowing the wind we reap the whirlwind . . . Hoist with one's own petard . . . One's chickens come home to roost . . . Hell is paved with good intentions . . . —all of which, and not a few more besides, are a standing proof of that lack of circumspection and discrimination in all things that affect our persons and our lives.

Let us take a modern and concrete example of what a breach of the Hermetic law entails. The invention of an internal combustion engine using petroleum spirit opened out a

field of wonderful possibilities, and offered a great opportunity for the introduction of power into various departments of economic life. The first practical use to which the invention was put was the propulsion of vehicles, enabling people to go from place to place in a comparatively short time and with much less discomfort than is usually entailed even by a short cross-country journey by train. Following on this, one would have expected the invention to be immediately applied to agricultural and commercial purposes ; but this was not so.

Instead, the demand for private vehicles practically absorbed all the energies of the trade, and manufacturers were obliged to confine themselves to the production of these only, the industry increasing by leaps and bounds out of all proportion to the actual needs of the public. The reason for this was that the sensations derived by rapid transit from place to place became so all-alluring, so all-absorbing, that motor-cars ceased to be the "means" of transit and became the "end" in themselves, resulting in a few years time in a gigantic abuse of the country roads, purely and solely for the purposes of sensation and pleasure, and giving rise latterly to what is termed "joy-riding". Regardless of the annoyance and danger caused to other users of the roads, the craze for this form of pleasure exceeded all reasonable bounds, and people became intoxicated with the sensations of speed ; and those who had the means and leisure could afford to spend a large portion of their time in tearing wildly about the country-side, clouding the roads and covering the hedges with dust, and, alas to say, becoming in many cases callous to the lives of those other humbler users of the highways whose claims to immunity were so feebly voiced.

In short the pleasure of motoring was indulged in to excess ; and, in face of the fact that our ancestors were happy without such things, or even railways, who can venture to

deny this assertion ? But, by the immutable law, the pendulum has swung in the other direction ; and in the destructive capabilities of submarines, zeppelins, aeroplanes, armoured cars, tanks, etc , the appearance on the scene of which is entirely due to the improved internal combustion engine, we are now reaping in a hecatomb of slaughter the nemesis of pain and mortification which was bound to follow.

And are there not other things to set us thinking ? What about the "cheap loaf" in pre-war days, and the "dear loaf" now ? What of the denudation of the country-side and the swing of the pendulum from agricultural to manufacturing life ? What of the drink question, and the impaired sight engendered by the over use of artificial light, whereby we are enabled to continue our exertions up to comparatively late hours ? Doubtless other and even more glaring instances will occur to many ; but all are proofs of man's irrationalism and instability in regard to a multitude of things.

As long as we continue to be ruled and swayed by our feelings and emotions, whatever may be the cause of them, so long shall we continue to undergo both pleasure and pain. But those who are capable of achieving some measure of control are already on the high-road towards that goal of stable equilibrium ; the result being not the keenest pleasure imaginable, but that condition which can only imperfectly be conceived of under such terms as joy and bliss, when vibrations caused by pleasure and pain are absent, and where man will have reached that state when he has realised his divinity and has attained to what has been so aptly described as the measure of the stature of the fullness of Christ.

M. R. St. John

THE WAY OF THE STAR

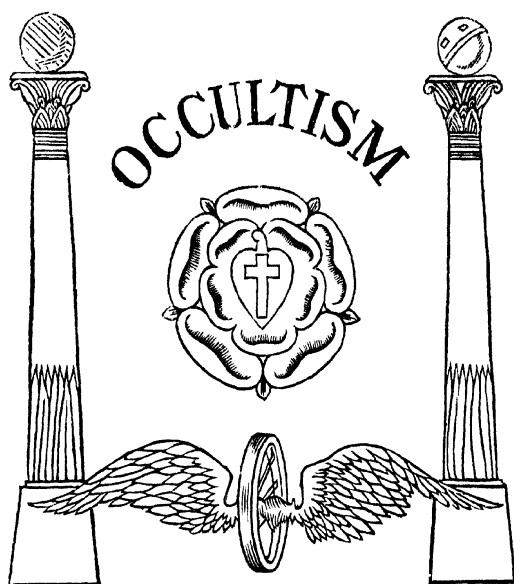
A MIST comes o'er my vision and I see
Love's track to heaven, lighted by a Star,
Upon the threshold of a grand To Be
Lo! is a sweet to-morrow's door ajar.

From wending in life's darksome ways, I now
Have glimpse of something fair, that gives its kiss
To waking mornings, and upon the brow
Of closing even sets the seal of bliss.

Faintly the glimmering pathway I descry,
Narrow and steep, based on the mire of earth,
And stretched to heaven. See the Star on high
And, watching, will sweet hope in thee take birth.

Along that way pass those of peaceful feet,
Armed with great courage, they, renouncing care,
Walk where they glean no bitter and no sweet,
They, the pure-hearted, mount the golden stair.

That Star thy Soul—within thy heart the Way
Leads to the promised land where those things are
That here we dream may be in some far day.
Seek, then, Love's track that's lighted by a Star.



THE ROOTS OF DESIRE

A TALK WITH A CLASS

XIII

By ANNIE BESANT

YOU may recall that in a previous talk we observed that it is a person's own desires, his thirst for the objects of life, that bring him back to incarnation. You should realise this, so as to help the people who are beginning to think about reincarnation. When Western people first hear of reincarnation

they always dislike it. "Oh, I have to come back here again!"—that is always the complaint; they do not want to come back, because there have been so many disagreeable things that have saddened them. They are tired of this life, and of course their being tired of it is a sign that the time is approaching for them to go on into another life.

A very large number of old people are very tired of this life. That tiredness controls the whole of their mentality, and they do not want to come back; they would much rather stay away. They would much rather look forward to a long rest in heaven. That idea is very prevalent; you may remember that it was expressed in that sentiment of one of the great French reformers who, when he was told that he was overworking and ought to rest, replied: "I have all eternity to rest in." His idea was somewhat muddled because, in the first place, he was in eternity then; in the second place, he did not have it to rest in. But that is the general idea, at you are going to rest for ever; very well then, overwork now; it does not matter.

That is a natural idea: the *body* is tired and, as the person identifies himself with the body, *he* is tired; clearly, then, he does not want to come back. And there is no reason why you should worry the poor person so much with the idea that he has to come back. First, help him to realise that he will not have to come back until he wants to do so, and you will find, if you try that plan, that it is a most consoling idea. If you say to a person: "You must come back," then he begins to protest; nobody likes a law that forces him to do what he does not want to do. He objects; and the more you press it on him the more angry he becomes. At the same time you are building up more and more obstacles in the way of his acceptance of the great law which you are trying to explain

Do not argue with him on that line; you will never convince him. But say: "That is quite natural; of course you

are tired ; your body is worn out ; you will not have to come back here until you want to do so." Then explain to him that nothing brings him back out of heaven except the getting tired of heaven and wanting to come back to earth—exactly the same feeling which now makes him want to escape from this world and go into heaven—and that he is entirely the master of his own destiny.

If you tell him that, you will find his objection disappears. Of course he will think that he never could get tired of heaven. That does not matter ; he will get tired of it presently. Many people are already tired of the old conception that you will find in the Bible—the idea that they are going to stand around a throne of gold, and have a golden crown which they will put on and take off as occasion may determine. That is not by any means attractive to all, and not many people believe that now.

Uneducated people naturally like it ; they are very poor, they are not used to gold, and what is nicer than to have a golden crown ? What is nicer, inasmuch as it makes them happy, than to keep on singing "Hallelujah" ? The very thought helps them through the present time ; it is a symbol of the joy they will feel. And they will have exactly that when they go to the astral plane ; they will have their golden crowns to take off and on, and the palms and the songs, for a very considerable time—in fact until they are tired of them, until they outgrow them.

If you think over it, it is a very wise arrangement for the whole of our worlds, that people go on doing the thing they like until they get tired of it ; then they do not like it any longer ; they have had enough of it. So, when you have once produced in the person a change of wish, you have done what is needed for his progress. Highly educated people often fail to realise what is meant by "the determination of the will". They say : "I can do as I like." The answer is : "Yes, you

can do what you like ; but the real problem is : What do you like, and what makes you like it ? ” That is, you take them a step further back.

Their feeling that they can do as they like is all right. They say : “ If I want to walk to a door, and do so, I have free will. ” If they have the intelligence to follow your line of reasoning you can say : “ But why do you want to go to the door ; what has made you do that, instead of walking to the window ? Granted that you can do whatever you like, what makes you do one thing rather than the other ? Either it is that you could go to the door and could not go to the window, or else that you preferred to go to the door and not to the window, to look at the landscape there. ” Then you ask : “ What is it that makes you *want* to go to the door, or to do anything else ? ”

It is quite helpful that a person should thus keep on thinking backwards in that way, in order that he may realise what it is that prompts him to *want* this thing or that. It is always better to get behind the immediate wish, because in that way you are able to introduce a new force which will help the persons to get a clearer conception of things.

It is that principle which is introduced in the lowest type of person, the animal-man, by punishment and the fear of punishment. It is that which is its justification at a certain low stage of evolution, even though people do not quite understand what is thus being done. What they are really doing is to introduce the fear (a new force) of a certain result, which will determine the will against the particular line that it followed before. A man will not wish to rob another if he fears that it will result in imprisonment for himself.

It is just as well to remember that that is a true argument so far as it goes. You never will become really useful in the world in the moulding of great changes, unless you are able to see what it is that supports the view that you are

opposing. It is not any good merely to have your own opinion, and to say that the other man is wrong. Unless you know why he is wrong from your standpoint, and give the full effect to that which has made his thought go in the line that you think wrong, you cannot change him.

That is the mistake that most people in the world make: they keep on reading always the things they agree with. Unless your thought is so weak that it needs additional arguments to support it, it is not wise to do what a person told me a few days ago he always did—go only to such lectures as he agreed with, and not go to a single lecture against the thing that he believed. You should not listen to and read only the things you agree with. Of course, that may be very pleasant, for you may perhaps feel how clever you are to think the same things that these other people think. But it only helps you as long as you are not quite sure of your ground. Afterwards you should read the arguments on the other side, the things you do not agree with. That is the secret of power: read every book that you can get hold of, and listen to every person who is worth listening to, in order to see the thing that you do not agree with put in its best form. When you have got hold of the thing, with the reasons behind it, you can begin to work on the persons who believe it. What you have to learn, as people who are trying to become occultists, is: "Do not try to change what the man is *doing*, but what he is *wishing* to do."

You will then realise that to restrain a person by force from a particular kind of action is of very limited use. I do not say that it is of no use. People say that it is no good to prevent a man from doing a thing he wishes to do. That is not quite true, because a wish gets partly starved out by abstinence; and if a man is injuring himself and is in the grip of a bad habit he cannot break for himself, you may help him; that must not be forgotten. Many people get impatient

over these considerations; they say it is impossible to balance all these different factors and know what is best.

We must therefore remember that at a certain stage a person can be helped by being prevented from doing the thing he wants to do, because a taste wears out by abstinence. If a man wants to get drunk, it is useful up to a certain stage to prevent him from getting drunk. But if you only prevent him from getting drunk, but do not touch the wish for physical gratification which lies behind the drunkenness, then, while you may destroy the taste for drink, you leave the craving behind it; and that will satisfy itself by some other physical relaxation, which may be as bad for him as the drink.

Take the same case when treated by hypnotism. H. P. B. considered it legitimate and even wise to lift a person out of drunkenness by hypnotism, provided you knew enough to be able to break the habit, and set free the will, so that it might set itself against the act of drinking. It is quite easy to cure a man of drinking by throwing him into a trance and by impressing upon him the idea: "Whenever you put a cup of drink to your lips, the moment you smell it, you shall be sick." That is the normal way of doing it, and that suggestion acts when the man has the drink before him. When he takes it up, the moment the odour reaches his nostrils he becomes violently sick. As that is not pleasant, he does not try it very often, and so he stops drinking. Where the drink habit is so strong and the man's will so weak that he cannot resist, hypnotism is a legitimate thing. But you must not think that hypnotism has done more than it has done. It has not cured him: it has only stopped a certain physical manifestation of a sensual desire, and if only that is done and the man is left alone, it has helped him very little. He at once falls into some other temptation, becomes a profligate, perhaps, which is even worse than drinking.

If by hypnotism you take the responsibility of breaking a bad habit by force, because the habit has paralysed the man's will-power, the next thing to do is to devote yourself to that man's astral body, and help him there. Work upon the desire through the mind, which is the only way of curing a desire. Reason with him; if he will not listen to reason on the physical plane, reason with him when he is asleep, when you can reach him on the astral plane, and there put before him the reasons why he should not drink. That is, try to supply to the mind a motive behind the desire, which should be stronger than the desire and make him cease to desire to drink. Having freed the will, try to stimulate it through his own mind.

I have taken a very gross case in order to show you the method, but remember that it works with any other strong desire; it works in our own cases. We have first to consider what we wish: "What is it that I like?" That is the question you ought to ask yourself; it is what you like that shows your character. If it is something you ought not to like, and if you do not give way to it, that shows you are making a step forward. Inside you have recognised that you ought not to like it, and so you are trying to correct it. But as long as you like it you are in danger; any relaxation of the will, and you will do the thing you like. Your determination is good, you are beginning to stop the wrong desire; but that is not the end of your effort. You have to think over that liking, and to see into what part of your nature that liking has thrown down its roots, and so trace it out.

Take next your mind. You can work directly upon the mind. You cannot work directly upon the liking, but you can work upon your thought, and think of the things which make that liking undesirable. There are two ways of getting rid of the liking: one is better than the other. The better way is to supersede the lower liking by a higher one, and so drop the lower—not fight against it.

That is the great value of devotion. You have some liking which you know is not quite good, and which would not be approved by somebody you love. Through your devotion to that person you make a strong effort to eliminate that liking, because you say to yourself: "So and So would not wish me to do this, would be sorry if he knew that I liked this." That is the better way, for that is the way of love, for thus your devotion is strong enough to substitute your wish to please that person for your wish to gratify something within you which you know is not the best side of your nature.

Sometimes a person cannot do it that way. Then he had better do it by the way of repulsion. Suppose a person has a craving for drink or for sexual gratification. He may get rid of it either by the way I have just described, or by the method that is sometimes used in yoga. The man is set to work this out mentally and deliberately to its inevitable physical consequences. He is told to think of the results of drinking, beginning with its effect upon him. He thinks of what happens the morning after his debauch; how he wakes up with a bad headache, his mouth feels uncomfortable, and so on through all the physical symptoms which he can only get rid of by drinking again. When he is not intoxicated, he thinks all this out and imagines it as vividly as he can. He then goes on down the line of the degradation of the drunkard: the gradual nervous degeneration, the shaking of the hands, the confusion of the thought, and all the rest of it, until he traces himself down and down and down to the condition of *delirium tremens*, strongly imagining himself living through those stages. In the normal man, if you can persuade him to do that, it will induce such a revulsion that he will leave off drinking.

You ought to state also the results on the other side of death, if he believes in the post mortem life, and trace out for him in picture what happens in the astral world under these conditions of drink. I have cured an inveterate drunkard in

that way by producing in him such a terror of the results that he gave it up. He thought that he would have to go through this frightful career, which was quite true if he continued drinking, and from fear of it he gave up drinking. In one case where that result was produced, it lasted for some years. The man was a Prince, and he might have gone on cured, had he not foolishly yielded to the solicitations of his courtiers, as a result of which he died of *delirium tremens* and had to face the drunkard's fate on the astral plane.

You can do the same with the sexual impulse. You set yourself every day to think of its results: that it brings about nervous degeneration in the same way; that the will becomes paralysed, the nerves get weak, and then weaker and weaker until they get beyond cure; and finally the person becomes a wreck. Also one adds how, if that be persisted in, there is very great suffering on the other side of death. Unless a man is an absolute fool, that will help him; but if he is an absolute fool, then he must go through it and bear the results. This is not the better method, as I said, but it is preferable to continuing to be a victim of undesirable habits.

That is the value in what is called "punishment," in making a man suffer. If it is self-inflicted, it is legitimate. Personally I do not think that any form of punishment is legitimate with a grown-up person, except that of sufficient physical restraint to prevent him from injuring another person; that would be the only exception. If a man is violent or a murderer, you have a right to prevent him from hurting or murdering another person; but I do not think you have the right to make his life miserable. But that is going very far, and it is only my own view. I believe we have the right, collectively, through society, to restrain him or to exile him; but not to punish him further.

I do not believe in punishment in the case of a child, because the child is so plastic that you can influence him by

love, if you have enough love within you to do it. But a stage comes when the human being has passed beyond the plasticity of childhood, and when you must have an external restraint to prevent him from injuring others. There I think society has a right to lock him up ; he is a form of maniac, and we cannot have people murdered so that this man may exercise his distorted free will.

In the old days that was one advantage of exile. If they had criminals who were so much below the level of the civilisation of the place where they lived that they would not submit to the laws of the place, they did not punish them ; they simply sent them out of the country. They said : " All right, go where you will be more comfortable ; and we shall be more comfortable without you." That is a legitimate position for a State to take ; but that is very, very far from the position taken nowadays.

The main point that I wish to emphasise for the moment is that there is a certain justification in the minds of the people who favour the employment of violent methods of punishment, and that you should understand that before you argue with them. If you argue with them fairly, you may convince them that yours is the better attitude, but if you argue with them unfairly, you will only confirm them in their ideas.

That is why I ask you, who are learning to be occultists, to go to the root of all things. We have often said to you that occult training is not in teaching but in life ; you have to learn life and understand the hidden forces that are playing in all departments of it. If you can do that, you have become an occultist, even though you may know nothing about Rounds and Races and all the rest of the things that you read in the books. An occultist does not become one by reading books, but by living, and you might meet a very fine occultist who did not possess the smallest idea of Rounds and Races. That

is all, so to speak, trivial; it is very interesting and useful, but is not of the essence of the occult life.

All of you who want to be of service when the Lord Maitreya comes, must try to learn the deeper principles that underlie the occult life; they are the principles that Theosophy teaches with their application to everyday events, and it is those things that you should really learn; but it will be only by your own application of the principles, and not so long as they are only hearsay to you. If you will only apply them to yourself and to the assistance of those who are in trouble around you, it will help you and them. And I hope you will do this before the Lord comes, because then you will be much more useful.

That is the way we are looking at our present work: not "Are we gaining in knowledge?" but "Are we more useful?" That is the only thing that matters just now, and that is the only thing that is of value to those who come to Adyar to-day. It is not a bit of good coming here only for what you hear said at our various meetings, except so far as you practise it. Knowledge is useful only if it helps you to live and to serve.

Annie Besant

ASTROLOGICAL VALUES

A STUDY IN SPIRITUAL ALCHEMY

By LEO FRENCH

II. DIVERSITIES OF OPERATION

According to esoteric teaching there are seven primary and seven secondary "Creations"; the former being the Forces self-evolving from the one *causeless* FORCE, the latter showing the manifested Universe emanating from the already differentiated *divine* elements.—*The Secret Doctrine*, I, p. 481.

THIS is a fragment of the inner teaching concerning the union of spirit and matter, involution and evolution, the descending and ascending arcs. In man is the meeting of all spheres, the junction and reservoir of all cosmic vibrations and forces. In the cryptic command "Man, Know Thy Self" lies the promise and potency of the knowledge of Eternal Wisdom, Power, Love. H. P. Blavatsky declares: "Ancient Wisdom added to the cold shell of astronomy the vivifying elements of its soul and spirit, Astrology." (*The Secret Doctrine*, I, p. 707.) Hear also what the Greek philosopher Hermes Trismegistos says of the starry powers representing the spiritual and sidereal hosts: "For if indeed there should be anything outside the universe . . . then it would be a space occupied by intelligent beings analogous to its Divinity. . . . I speak of the genii, for I hold they dwell with us, and of the heroes who dwell above us, between the earth and the hidden airs; wherein are neither clouds nor any tempest."¹ Hermes gives one

¹ Translation by Anna Kingsford and Edward Maitland.

aspect of occult astrological philosophy in a few words: "The seven planets, or wandering spheres, have for supreme Spirits, Fortune and Destiny, who uphold the eternal stability of the laws of Nature throughout incessant transformation and perpetual agitation. The ether is the instrument or medium by which all is produced."¹

George Eliot expresses the same mystic marriage between stability and motion, in the declaration of the Astrologer in "The Spanish Gipsy."

I read the changeless in the changing, thus I read,
The constant action of celestial powers
Mixed into waywardness of mortal man.

Ever in Truth's spiral resurgence, some new aspect rises on the crest of each successive time-wave, emphasising, by re-expression, the primal lore. Thus the fresh inspiration of Astrology reproclaims, with insistent stress, man's freedom within certain broadly defined limits of the planetary zone—that man can rule *his* though not *the* stars; by the concert of wise rule humanity wins gradual emancipation from the despotism of fate to the dynasty of destiny. Just as in the old mythos, the Furies became the Eumenides or Blessed Ones, so to-day the key of self-discovery and self-discipline is delivered to the neophyte whose way is the planetary path. For Astrology is but one of the seven keys to the Mystery of Life, and cannot unlock her treasures save to her destined initiates. Yet the stream of evolution to-day brings an ever-increasing number of "those whose torch naught but Urania's fire can rekindle". These votaries stand once more within the circle of the Zodiac; to each, Planetary self-knowledge brings gradual apprehension or swift discovery (according to their stage on the Planetary Path) of the not-self and the super-self; thus once again the circumference of manifestation is rounded in fuller orb. The *within* presses, impinges on, the *without*, drawing ever nearer to the mysterious borderland

¹ *Ibid*

where whisperings from the infinite sea are borne even to the ears of those land-locked by the finite. The Unmanifest is realised as the Source and Goal, the Before and After, whose Name man has dared to enclose within human language—Infinity.

Eternal Wisdom knows. Eternal Power moves. Eternal Love upholds. So Creation started on its flaming way from the One to unity, from equilibrium into rhythm, to a self-consciousness that extends from the seraphs standing before Life's throne, to that of the sinner sunk in the slough of material experience, who can yet raise himself from mire and flesh-pots, saying: "I will arise, and go to my Father." In that *sursum corda* lies the ineffable magic of Godhead in man: the realisation that however deeply he has plunged into matter, however "fast-bound in misery and iron," he can yet "arise and go to his Father," the Higher Self, who waits with robe and ring, symbols of self-mastery. So also is the way of the Zodiac.

Though man be far from his Godhead's star
Yet the way of return is one,
For climb he must from the vale of dust
To the mountain of the sun.

From the map of every man shines forth the Star; the line of least resistance is written within each spoke in the great wheel, each Native has his own rhythm, his particular "lift" or "drag" of the kârmic load, according to whether the *motif* of the moment be active or passive, dynamic or static. Every inter-planetary aspect tells its own tale; each Planetary Spirit speaks in language adapted to the Native's comprehension. Each element contains within itself outer circumference of wastage and decay, wrath and spilling (by-products), and circle of necessity, promise of conquest over the material, liberation of the spirit of the element.

Is the way that of fire, emperor of the elements? Then let the Native throw himself into the furnace, nor fear to give

himself as sacrifice, whole and complete. For the first-born of fire burn for those in whom, as yet, fire spells destruction, not creation, the divine faculty of fire; the way of fire spells Karma-Yoga, ineffable offering of splendour, descent of sons of the flame. They live to give, and give to live. Among the elements, fire receives least from earth, because giving is the dharma. From the spark of sacrificial spiritual life is kindled a sun in many an erstwhile darkened heart, whose beams suffuse and disperse mists. At his word the winds of devastation unloose their spell, ice-bound waters burst forth from prison, free to purify, fertilise, irrigate the land. He smiles on earth on just and unjust, with love at once fervent and impartial. True, fire slays and devours, yet only to recreate and renew by transformation "Our God is a consuming fire."

The Child of air is the Son of Mind. Spiritualisation of the intellect through illumination is his dharma, the way of wisdom his path. Life-giving air, yet also

¹ The Angel of Death spread his wings on the blast
And breathed on the face of the foe as he passed.

The descent of the Spirit came through air, though its appearance "was as cloven tongues of fire," expressing the mystic marriage between fire and air. Every tradition enshrines this *epithalamium*, "a rushing mighty wind". True, plague and pestilence are borne on and through the air, impregnating the atmosphere with poison. The power of the air, to-day, when turned to destruction, needs no comment; its devastations resound as we write. This is an example of the perversion of elemental power by man decadent. The breath of life, air of freedom, becomes an aerial battle-field, and the æonian struggle of cyclic recurrence is once more fought out on the physical plane, *i.e.*, the mind of man perverted from creation of spiritual essential

¹ Byron—from "The Assyrian came down".

images to invention of material substantive shadows, betrayal of the God, exaltation of the brute, in man.

The water-way is that of submergence and emergence, the drowning of the mortal, the simultaneous birth and baptism of the immortal. Water-elementals bind man's soul in chains of personal tyranny, enslaving it by every sense-born *mâyâ*-spell known to the great mother of illusion and delusion. The spiritual cosmic element is the water of life, the chrism of baptism, the votive descent from earth to water, which must be made ere the spirit descends from air to earth.

The son of earth is the strong toiler and wrestler. He must subdue and "inform" earth; while learning from her as a mother, he must also teach her as a holy son. From her he learns patience, endurance, and that lowly love which "suffers long and is kind," humility bearing in an earthen vessel the seed of immortality. The material is the sphere of activity, experience, sublimation, for every child of earth. Her kindly fruits are his, his also her thorns and thistles, to eradicate and subdue. Flower and herb, tree and rock, speak to him in stern or tender tones. Priest of her orisons, to him is made known her might, majesty and magic lore, the lore of Proserpine. For is she not girdled with water, crowned with fire, sceptred with air? Her children know her secrets, as the gardener his plants and their soil. Fortitude, resignation, the secret art of patience, mediumship in its highest, most spiritual sense—these are some of earth's gifts to her chosen.

These are the rhythms of the elements, as they work in each horoscope according to the measure and stature of the individual Native. Every Nativity represents a universe, man the ruler thereof. Yet, strange paradox, he comes into his kingdom no full-grown sovereign, but a helpless, weeping babe, bound in the toils and trammels of time and space, swathed in the wrappings of material consciousness, his free

limbs encased in garments, hampering his movements, constricting even physical activity. Beset with guardians and gaolers from his birth, heaven may lie about him, earth surely surrounds him from infancy. According to his horoscope, so will be the manner and measure of his earth-incarnation or incarceration; according to kârmic law he inherits a life wherein those around him will act as guardians, gaolers, or liberators. If he be a free spirit, nearing the shore of his true home, earth will appear a prison; her children no true kindred of his. He will realise earth as a shadow that passes away, nor will he mistake substance for reality. He desires a better country; from cradle to grave nostalgia presses upon him. Though he be keenly sensitive and susceptible to all those experiences whereto the senses are avenues, yet ever he seeks to pierce above and beneath the flesh, to the spirit. The mire and clay of sensuality cannot cling to one who is "born scorched with God-passions"; he may die unsatisfied or intoxicated, according to his physical temperament; neither dullness nor satiety have dominion over him. If he be comparatively new to earth, the thrill of her beauty, lure of her enchantment, will suffice for this life. He will feel himself indeed the son of her womb, offspring of her body, soul and spirit. Earth is temple, school and gymnasium to these, heaven and training-ground. Theirs is a joyous incarnation, for they realise the sacred aspect of earth, the garment of God, beyond all other earth-dwellers. Her seasons are their four liturgies of approach: Winter, the waiting; Spring, the stirring; Summer, consummation; Autumn, apotheosis.

Then there are those pilgrims in the transition or critical stage, those who no longer find sufficement in earth, yet who have not severed themselves from her power, nor dared the plunge into water, leap into air, nor trusted themselves yet to fire's chariot. For them, earth-life is a bitter experience. Disillusion corrodes them, they have not yet risen above it,

for disillusion binds those alone who are subject to its spell. When once the freedom of progressive evolution is realised, disillusion enthrals no longer, but is seen as the prime delusion. This stage (marked plainly in the map, to astrological sight) is acutely painful, though necessary. When the torture becomes unendurable, refuge is sought in cynicism (that refuge of the æsthetically-destitute!) or in a life of seclusion in convent or monastery.

‘ Calm, sad, secure, behind high convent walls
These watch the sacred lamp, these watch and pray,
And it is one with them when evening falls,
And one with them the cold return of day.

By the study of astrological values, those who learn to look beneath and above mere observation, with the eye of creative imagination, can discover through the horoscope these “enclosed” souls, of either sex. For them the most suitable conditions are those known as “the dedicated life”. To the occultist, all life is dedicated to the Life, for he knows the secret of dwelling *in*, but not of, the world.

So the endless complexities of evolution, the rich varieties of human experience, are written in the star-script of each pilgrim. The four main ways of the spirits of the elements must be left for future exposition.

Leo French

¹ Ernest Dowson. *Nuns of the Perpetual Adoration*.

A WAR EPISODE

By M. L. HALL

I

AS the moon rose over the hill, the narrow roadway, which before had been hardly perceptible, showed like a white, winding ribbon on the face of the moor. The trees which had stood sombrely wrapt in shadow were touched by the silver beams, and seemed to bend their great branches in silent homage to the Queen of the Night. Even the little brook, which never ceased talking to itself, laughed and chattered all the more merrily as it carried the silver radiance with it down to the sea. In a neighbouring wood a night bird uttered a sharp cry, as if startled by the sudden radiance. When the sound died away the brook's chattering alone broke the stillness.

"It is almost a sin to talk," she said. "And if it wasn't for this grass by the side of the road I should feel inclined to take off my shoes so as to make no noise."

He did not answer, but she was not surprised. It was not necessary to answer, and somehow silence seemed to fit in better with the beauty all round. But *she* had to talk; she could not help it; she was so blissfully happy

"I don't believe heaven could be more perfect," she murmured.

Then, as he was still silent, she looked up at him. "Do you, Jack?"

He started as if roused from a reverie. "I am sorry. Did you speak?"

She went still closer. "Oh you're a dear. It *is* funny how people treat their acme of bliss differently. Now I can't help talking about it, while you, I believe, would rather not mention it."

"What makes you so extra happy to-night?" he asked gravely.

"Oh I don't know. I suppose it's the moon and this glorious night. The moon always intoxicates me; it kind of goes to my head. You know those nights last July when we went on the river—weren't we mad then? I thought that was perfection, didn't you? The tip-top measure of bliss. But *this* is better still. For something *might* have come between us then." She gave a little laugh. "You know what lovers are. We might have parted. But now that we are married, what can part us?"

"Only two things I suppose," he replied. "And they both begin with a 'd'."

"D'?" she said; "'d'? Oh I know one. But you mustn't talk like that—not here. And what has death got to do with us? Why, we are only just beginning life. I never lived before I knew you; and if you were to—to go away, I should cease to live again."

"Don't say that."

"Oh but it's true. You know it is. A few weeks ago I had to exist with only seeing you sometimes. I can't think how I did it. Of course I used to count the hours till you came, but it must have been—*awful*. Now if you were to go away for a day, and I had to get through twelve hours without you, I don't know what I should do."

"You would go on living," he answered; "and be the bravest of the lot."

"What lot?"

"All the other poor women who have had to part with their husbands."

She caught her breath. "Oh those. It must be too terrible. I try not to think of them." There was a minute's silence. "Why do you talk of them? I've never been so happy—when I don't think of the war—as I am now. Just look at that moon. I believe it's shining for us. And think of the future! Days and days and days like this. It's *too* lovely."

"The future is indeed glorious," he replied.

An owl hooted suddenly; there was a faint rustle in the grass at their feet. She laughed joyously.

"The animals are trying to scare us. But *nothing* will frighten me, Jack, as long as I am with you."

The moon was still high in the heavens as they passed down the garden path. The lighted windows of the house were shining out to them in welcome.

As Jack Wingram came down the steps of the great optician's house the next day, he caught sight of a friend.

"Hullo Reynolds! What luck?"

"We're off next week."

"Bravo! We might run up against each other some time on the other side. Who knows?"

"You? You aren't going across, are you?"

"I hope to."

"But your eyes?"

"I've just seen Miller. He says there's nothing radically wrong. If I choose to undergo a slight operation, they'll be sure to pass me."

Reynolds held out his hand. "Congratulations old chap!"

"Thanks."

"What about the wife?" asked Reynolds suddenly.

Wingram frowned. "That's just the pity of it."

"Does she know?"

"No."

"Poor devil!" muttered Reynolds under his breath.

"Of course she thought my eyes would do me," said Wingram after a pause. "But she'll take it splendidly."

"Like the rest of them," said Reynolds.

Wingram was unusually silent that night. As was her custom, Vera turned her attention to the details of the war; endeavouring sedulously to find every place mentioned. But he took little interest.

"What's the matter, dear?" she said, as she seated herself with a large atlas on a stool at his feet. "Do show me where this place is. I can't find it."

He bent over her.

"There it is! You made me find it. You see I can't even look up places on the map without you."

"I went to see Miller to-day, Vera."

"What for?"

"I'm going to have my eyes operated upon."

"Whatever—"

"So that I may be of use."

"What do you mean?"

"To my country."

He watched the colour slowly die out of her face. The silence was unbearable; it was as if something would presently snap. At last she spoke.

"You *can't* go, Jack."

"Dearest," he said, taking both her hands in his, "let me explain. There are times when the words can and can't pass out of our vocabulary. They are all very well for ordinary occasions, but when we begin to see things more as they really *are*, when something comes along that makes us live more really, they won't do. If I have my eyes seen to, I shall be able to fight. So there is no choice, is there?"

He felt her gaze burning his face.

"No, Jack, I *can't*," she murmured.

"Can't what, dear?"

"Let you go."

He winced. "Remember you are an Englishwoman. Are you going to be the only one who does not serve her country?"

She buried her face on his knee. "I don't care what the others do. It isn't so bad for them. They must have known all along; ever since the war began, I mean. But I thought *we* were safe. Oh think of last night!"

"Last night I said that two things beginning with 'd' might part us. You guessed one. The other was Duty."

"It's your duty to stay with me."

"Don't make it harder," he said. "God knows it's bad enough as it is."

"But supposing you were—were killed?"

"Why should I be? Lots of men won't be. I don't somehow think I'm going to be killed. And then, when I come back, just think how jolly it will be—even nicer than now, through having done as we ought."

"I hate doing what I ought. And it's all so unfair. Why should we, who had just begun to be so happy, be made to be miserable? We've done nothing to deserve it."

"Have all the other people?"

"I don't know. But that only makes it worse. There's no justice anywhere."

"I'm not so sure," he answered thoughtfully. "So we are apt to say, who only see this tiny bit of things. Somehow . . . oh I don't know. At any rate that makes no difference. There is only one course of action for you and me. And if my eyes had been right all along, *you* would have told me to go, even if I had not wished to myself."

"Jack!"

"Oh yes you would. And you will send me gladly now. And you will think of me fighting for England and for Good; and you will write to me often, and send me things; and then when I come back . . ."

"When you come back? . . ."

"Well then we shall have *deserved* to be happy."

"But until you do . . . oh I can't *bear* the suspense."

"You will bear it for my sake," he answered gently.

"We must pass through our hell first, so as to enjoy heaven afterwards."

Eight months later Vera stood on the station platform bravely waving good-bye.

* * * * *

The firing was over, and men with Red Cross bands on their arms were moving noiselessly amongst the wounded and dead. An officer raised himself as two of them approached.

"Don't mind me doctor. Go to that chap over there. I think he's bad."

"We've been. It'll be no use going again."

There was horror in the officer's eyes. "Gone?"

The doctor nodded

"He can't be. I swear I saw something move there just now, before I—went off."

"Shot through the head. Death instantaneous, I should say."

"But I saw something move—distinctly"

The doctor looked at his companion. It was merely hallucination caused by loss of blood.

"There, you'll do. You're not bad. It's a flesh wound."

Reynolds clutched at his sleeve. "That was Jack Wingram, doctor. Only married a few months. Wife worships him."

"Poor thing! There'll be many like her I'm afraid."

"My God!" murmured Reynolds, as he fell back exhausted. "Why couldn't they take me? I've no little girl to leave behind."

At that minute Vera was standing amongst a group of friends.

"Oh Jack will come back all right, I'm sure," she was saying brightly. "I somehow feel it. He doesn't mean to be killed. And then, when he does come, just think how glorious it will be!"

Twenty-four hours later the telegram announcing his death arrived from the War Office.

In the terrible days that followed, had Vera only known it, Jack was quite close to her. Indeed he rarely left her side. Vainly he tried to console her, to speak to her, to tell her he was there. He could have cried aloud at seeing her so suffer, while he was there ready to help her, to dry her tears. Only at night, when her weary spirit left its earth-body, was he able to establish any intercourse. They then revisited their old haunts, talked with each other, were blissfully happy as in the olden days. But with waking consciousness the pain and sorrow returned, shutting out all memories of the night's doings. Only once did she murmur on waking.

"I dreamt I was with Jack last night, and it was heaven. How cruel! It only makes the reality worse."

He turned away with a groan of despair.

When the bullet that killed him passed through his head, he found himself still on the battle-field, close to where he had fallen. He was trying to think what had happened, when he saw a figure in white standing beside him.

"Who are you?" he asked.

"I have come to help you," was the reply. "I thought perhaps you might be bewildered at first. Your passing over was so sudden."

"What do you mean?"

"You are what people on earth call dead."

"Dead?" he exclaimed. "I'm not dead! I've never been more alive. Look, I can see everything just as it was before."

The figure pointed to his inanimate body. "That is what you have just left," he said.

Wingram looked at it. "But I tell you I'm not—"

"Come with me."

He followed as if by an irresistible impulse. They passed a short distance across the field to where a wounded officer was being attended to by two men.

"It'll be no use going again," the doctor was saying.

"Gone?" asked the officer in horror.

"Why it's Reynolds!" exclaimed Wingram.

"Sh!" said his companion. "Listen."

"He can't be. I swear I saw something move there just now, before I—went off."

"Shot through the head. Death instantaneous, I should say."

"But I saw something move—distinctly."

"There, you'll do. You're not bad. It's a flesh wound."

Reynolds caught his sleeve. "That was Jack Wingram, doctor. Only married a few months. Wife—"

"Fool!" shouted Wingram. "It's a lie! I'm not dead! I—"

"Listen," said his companion. "Listen now."

"My God!" murmured Reynolds, as he sank back exhausted. "Why couldn't they take me? I've no little girl to leave behind."

The whole atmosphere seemed suddenly transfigured. For a moment the stricken battle-field was transformed into a thing of beauty. A wonderful radiance shone forth on all around.

Wingram stood rooted to the ground. His companion was kneeling beside Reynolds.

"Such utterances make even war blessed," he said reverently.

Wingram looked at him. Then he threw himself down beside his friend.

"Reynolds, old chap!" he cried. "Don't mind what the doctor says. He's a liar. I'm all right. I'm with you now. Don't you feel me?—hear me?"

The figure was watching him with compassion in his eyes. "He won't see you now," he said gently. "He caught a glimpse of us over there, but now his mind is so filled with grief, there is no possibility of communicating with him."

"Who are you?" asked Wingram.

"It does not much matter who I am in the physical body, does it? At present I am one of a large band of helpers who do all they can for the dying and newly dead."

"Why did you come to me?"

"Because you were so young and strong, and your passing over so sudden, that I knew you would not know yourself to have passed."

"Don't you tell me I'm dead. I feel exactly as I have always done. Only somehow more free."

"Naturally; as you have got rid of your physical body."

"And this is neither heaven nor hell?"

The stranger smiled. "One doesn't go to heaven directly," he answered. "And only very bad people find themselves in hell—for a time—that is, a hell of their own making."

Wingram stared. There was something peculiarly beautiful and soothing about his strange companion.

"I like you," he said. "And it was awfully jolly of you to want to help me. But as Reynolds won't pay any attention, and the doctor says he isn't bad, hadn't I better go and rejoin my men? They might be fighting again."

"No, you must not fight."

"Hang it all! After all I'm a soldier—"

He paused in dismay. He had never felt so utterly uncontrolled before. His whole body was swaying in passion.

His companion rose. "Take care. Remember you have no physical body to deaden and restrict your feelings."

Suddenly Wingram felt frightened. It was all so utterly strange, so incomprehensible. He trembled from head to foot.

The figure took him gently by the arm and led him away. "We'd better leave Reynolds," he said kindly. "Your emotions are so powerful they have a strong effect on him."

Wingram spent a bewildering next few hours. The stranger never left his side; with infinite patience he reassured him, explained things to him, reasoned with him. They traversed a considerable area of country; and on all sides they met couples like themselves, or groups of men with one guide. Sometimes they witnessed cases of unreasoning panic on the part of the newly dead; and Wingram marvelled at the patience of the helpers.

"After all that is why we are sent," his companion replied. "If there were no need for us, we shouldn't be here."

"Who sends you?"

"The great Beings who guide and love the world, without whom all would be darkness and horror."

"I've never heard of Them."

"No, I daresay not," he answered with a smile. "Men are only just beginning to believe in Them again. Next time you go to earth you will know about Them."

"Next time I go to earth? But I am on earth now."

"I mean when you have your next physical body, when you are born on earth again."

A despairing moan reached their ears. Wingram started.

"What's that?" he asked breathlessly

His companion's face was transfused with compassion. "I expect it's some poor soul who finds he has created a hell

for himself. He either won't listen to, or hasn't deserved, one of us helpers."

"You don't go to every one then?"

"No. Only people like yourself who have made a supreme sacrifice. But there is not a single soul who has given up anything really unselfishly for his country, who is left uncared for by us."

"Do you do this all day?"

"No, we live on earth like you have been doing. It's only when we go to 'sleep' as you would call it, or when we lay down our bodies and tell them to rest, that we can come to you. But we would *like* to be with you always."

"I can't think how you know all you do. It's perfectly marvellous. Now if I met an ordinary man and asked him some of the things I've asked you, he'd be fairly flabbergasted."

The stranger smiled. "We are quite ordinary men, really. Only we are a little older than most. We began living earlier. You have lived many, many times before, you know, and will live many, many times on earth again. And naturally each time you live, you *learn a little more; until at last* you become wise enough to be able to leave your physical body at will to go and help those on 'the other side,' as people on earth would say."

"That's all very well," replied Wingram, to whom nothing now, however extraordinary, seemed too strange to believe. "But if we go on getting wiser every time, what happens in the end?"

"In the end we become one of those great Beings I told you of."

The groan of despair was heard again.

"Oh!" cried Wingram, "*can't* we do anything to help him?"

A glad light shone in the stranger's eyes. "Yes," he said, "if you like. At any rate we can try."

For more than two hours they wrestled with the poor man's terrible fear. He imagined himself in hell; he said he could feel the flames scorching him. He had led a bad life, and as he lay dying of his wounds a vivid picture of the awful fate he thought awaiting him was conjured up in his mind. With these ghastly thoughts he passed over the border. As he was in the regular army, and had only enlisted as a last resource, there was not even a spark of sacrifice for his country to help him. He had fought sullenly, because he had to.

In vain Wingram tried to convince him he was not burning; he pointed to the wide plain all round them; he even found himself assuring him that he was "dead" too. He forgot his own difficulties and doubts; his whole being was concentrated on the effort to help his brother in distress. At last he turned in despair to his companion.

"Never mind," said the latter; "we have done our best. It's a case that requires some one wiser than you or me. But the poor fellow will work through his hell in time, and reach his heaven too. Come away now. I would not have let you go near him—you are on so much higher a level—if I had not seen what it would do for you. But you shall not mix with such people again. Now you are fit to help any of your friends—there are many of them here—and you can tell them what I have been telling you."

"Can't you tell them yourself?"

"No, I must leave you now. It is time for me to return to the physical body."

Wingram seized his arm. "Oh, don't go away."

"Be calm," said the stranger, gently disengaging himself. "You are all right now. Remember you have absolutely nothing to be afraid of. Your future is glorious."

"You will come back?"

"Yes, to-morrow." A look of infinite pity passed across his face. "There is one thing which will trouble you: your

wife's anguish. Of course you will go to her and speak to her, but she will not hear you any more than Reynolds did. You see she does not yet know that death is only passing to a more real and vivid life, and that the after-death world is the same as the one she is living in. But once you have passed through this sorrow, you will both, because of your splendid sacrifice, be exceedingly happy."

When Wingram turned to thank him, he found himself alone.

II

The manor house stood in its beautiful grounds ; on all sides were signs of happiness and prosperity. Large, thriving farms were surrounded by acres of corn-fields ; for England now grew enough corn to support her own people, men having long since abandoned the wasteful practice of flesh-eating. And besides being an enormous gain economically, this change of living had solved the problem of the overcrowding of the towns ; thousands having returned to work on the land. Drink was unknown owing to the vegetarian diet ; disease was a comparatively rare thing. Indeed the people could hardly understand the habits of their forefathers. When they read in an ancient book, or heard in a story that had been handed down to them, how once upon a time animals were murdered and their dead flesh eaten, they would shudder in horror. Or the least imaginative among them would merely remark in contempt : "What height of folly ! Instead of getting one's nourishment from nature direct, waiting until it has been eaten for you by somebody else !"

So it was a peaceful England on which the manor house looked. And nowhere was it more peaceful than there. In the length and breadth of the land a happier community could

not have been found. The people who lived on the farms, who were much wiser and cleverer than the working classes of to-day, would say to each other · “Our lady and gentleman must have been great last time. Who ever knew anyone like them?—with everything they could wish; and then they themselves so splendid!”

Even the little children would stand aside in awe as they passed, for they knew they must have been *very* good in their last lives to enjoy such prosperity.

The lord of the manor had come to live there with his young wife when they were little more than boy and girl. The rumour went that it had been a case of love at first sight; that as soon as they saw each other they could hardly bear to be separated. And it was as the people said: they seemed to enjoy cloudless happiness. Many were the stories woven of their heroic deeds in former existences; and sometimes they would speak of it themselves as they wandered on the moonlit lawn.

“I believe we had something to do with that awful last war,” she would say, “that appalling massacre, when men must have been more like wild beasts.” She shuddered. “I can’t imagine it. Fancy making machines to murder with!”

“It must indeed have been terrible,” he answered, looking at her with love in his eyes. “But somehow things were different then. Men were used to blood. They killed things every day.”

“And didn’t they hang up the corpses in the shops where even the little children could see them? How ghastly! No wonder they grew up into men and women capable of terrible crimes.”

“Yes, but they were very ignorant in those days. They can have had no idea how one’s surroundings affect one. They had filthy, noisy towns, decorated with corpses as you say, and where the ugliness must have been too awful. Also it was quite a common thing, I have read, to lose one’s temper or be

irritable in the presence of children. They didn't even know of the power of thoughts and feelings."

"Just fancy! But what I *can't* understand is how they ever got on without a knowledge of the immutable Law. Didn't they really think that everything good they did would be exactly rewarded, and every bad thing exactly punished?"

"No, I suppose not."

"Well then their heroism was *too* splendid. That's why I believe we had something to do with the Great War."

"Why?"

"Because we must have earned all this happiness *somehow*. I believe you and I were married"—he smiled at her—"and we loved each other *very* nearly as much as we do now. Then you went to the war, because you thought you ought to; and somebody—somebody killed you."

"And what happened to you?"

"Oh I was left behind."

A night bird in a neighbouring tree gave a sudden cry; the moon was veiled for a moment behind a passing cloud. When the beams fell across the lawn again, a stranger, unperceived by them, was standing in the silver radiance. They felt strangely uplifted as they drew near to him.

"Children," he was saying softly—"for you are but children still, in spite of all your knowledge—when will you begin to learn your lessons? The war that you speak of in such terms gave to thousands beside yourselves priceless opportunities of growth and future happiness. If it was used as a means to such good by Those wiser than you, why condemn it? *You* would not be as you are now, if it had not been for it. You would still be as the Jack and Vera of those days many years ago."

As they turned to retrace their steps, the faint murmur of a distant brook alone broke the stillness.

M. L. Hall

CORRESPONDENCE

THEOSOPHY AND POLITICS

II

I SHOULD like to reply briefly to some of the points in Mr. Begg's letter about Theosophy and Politics.

1. THE THEOSOPHIST is not an official organ of our Society, and has never been. The magazine is the personal organ of Mrs. Besant as President of the Society, exactly as it was Colonel Olcott's when he held that office. Several Sectional Magazines are the "official" organs of their Sections, but THE THEOSOPHIST has never been an official organ of the whole Society. There has always been added to THE THEOSOPHIST a Supplement which contains official notices; but the Society has no inalienable right to such a Supplement, which is permitted by courtesy of the Editor and Publisher. It has been repeatedly stated that it is Mrs. Besant's magazine, and the T.S. has no control whatever over its policy.

2. As to what the Society at large thinks of its President's activities, I believe in some ways I may perhaps have fuller information on that matter than anyone else. Last November, as announced in THE THEOSOPHIST, I organised a "President's Fund," explaining the unusual amount of travelling Mrs. Besant would have to do during this year as the President of the National Congress, and inviting those who cared to help in her travelling expenses to send their contributions to me. Since then I have been the recipient of many hundreds of letters from members of nearly every country in the world (except the countries of the Central Powers and Russia) where the T.S. has a Lodge, and were Mr. Begg at Adyar he would be perfectly welcome to look at the record I have of this world-wide correspondence. All those who have written to me have been only too thankful to show their gratitude to Mrs. Besant in this manner for all that she has done for them. Members from among the peoples of the British Empire who have contributed, have been heart and soul with her in her political work; as to members from non-British countries, while they expressed no special opinion as to Home Rule for India, etc., they have shown in a very tangible manner their appreciation of what she is doing for humanity, as my account books will show. The fact of the matter is, that while thousands among us Theosophists who are specially interested in India heartily support Mrs. Besant in her

political work, there are tens of thousands everywhere who desire to help her to the utmost in whatever work she may undertake. They have a deep faith in the fundamental spirituality of all her activities and feel privileged if they are allowed to bid her "God speed".

I believed I knew correctly what the T.S. would say as to the role its President is taking in the political world; since the inception of the "President's Fund" I can say definitely that the vast majority of the Society are united in an unbounded admiration of her heroic work against incredible difficulties, and that whenever they think of her or hear of her activities, it is always to send her a thought of "God speed".

C. JINARĀJADĀSA

III

SEEING that Mr. Begg's letter in the August THEOSOPHIST contains some unfavourable criticisms of the T.S. in general and your magazine in particular, and remembering that the interesting articles which have been appearing in THE THEOSOPHIST recently under his name displayed the somewhat rare quality of an open mind, I am taking the liberty of pointing out what seem to me to be a few weak spots in his premises.

Apparently Mr. Begg objects to Theosophists taking an active part in politics of any kind, and not merely to their supporting "the political views of the great lady who is our President". The reason he gives for this objection is that political activity is actuated by selfish motives, though, in the case of the "party" which has called forth his protest, he admits that its aims may be pure; he therefore falls back on the plea that its aims are "particular" and "in that respect and to that extent inimical to the universal". As I have not yet come across any form of activity that could claim to be universal, I fail to see how Theosophists, or anybody else, can abstain from particular activities except by abstaining from activity altogether—if such a possibility exists. But how can every, or even any, particular activity be inimical to the universal? One particular activity may be said to be inimical to another particular activity; but the very suggestion of a universe containing anything inimical to itself at once implies a chaos instead of a cosmos. If, then, the aim of a Theosophical politician be pure, that is to say unselfish, the only valid reason for Mr. Begg's objection to Theosophists taking an active part in politics, namely, that political aims are selfish, disappears.

Or does he mean that an unselfish Theosophist should abstain from political activity because all other politicians are selfish? Assuming that politics have become as degraded as this—an assumption which every M. P. would indignantly repudiate, certainly after an all-night sitting—is not this all the more reason why Theosophists should set an example of unselfish political activity? Theosophy has already

begun to spiritualise religion, education and social reform; it has now to spiritualise the field of politics by holding up the ideal of "Politics as Service" and coming down into the arena of practical problems. As for the saying attributed to the Christ, which Mr. Begg quotes, it seems to me that "Render unto Cæsar, etc." is a striking way of saying "attend to your political duties as well as your religious observances"; it certainly cannot mean: "Have nothing to do with Cæsar because he comes under the heading of politics."

Further, the Theosophical politician, in Mr. Begg's view, is "guilty of something very like 'mixing the planes'". As we are told that the planes of nature interpenetrate, it looks as if they were already fairly mixed—anyhow our ideas of them are. What I suppose Mr. Begg fears is the abuse of psychic powers to accomplish physical ends, and it is precisely to avoid this infringement of the Law that Theosophical politicians are using open and recognised constitutional means for urging reforms. This is one difference, by the way, between Theosophical politics and war: the former is constitutional and uses no violence; the latter ignores legal remedies and resorts to brute force. I may add that I take no active part in politics myself, but that is due to lack of ability and not to any Theosophical qualms; I have the privilege of knowing several Theosophical politicians, and I wish there were more of them in the world.

As regards the "Watch-Tower" notes in THE THEOSOPHIST, I think we may at least give the P.T.S. credit for writing what she believes to be most helpful to F.T.S. and enquirers, and I expect the same consideration governs her selection of articles. Moreover I understand that THE THEOSOPHIST is not constitutionally bound to express more than the views of the P.T.S. If some useful items of news do not appear therein, it is because the possessors of these items do not pass them on to the Editor. For instance, if Mr. Begg can tell us something more definite about "Garabed" than appeared in American newspapers recently, and if he considers it such an important sign of the times, why did he not give your readers the benefit of this knowledge? Perhaps it is not yet too late.

Finally he complains that because some Theosophists are banned in official circles (presumably in India) on account of their participation in a certain form of politics, therefore our teachings on the life after death are not so well received. In this connection I should have thought that no one who really wanted to examine the evidence on such a vital matter, would stop to ask whether its exponents were tainted by political activity or not. But personally I happen to believe that Theosophy may have a message even greater than that of the life after death (which, after all, the Spiritualists are doing the most to popularise), namely, that of a divinely ordered society in which death in its present unnatural form—that of war—will be no longer have to be explained by theories of "Black Plots".

EARLY CHRISTIAN

THE THEOSOPHICAL TYPE

"RAHERE'S" interesting article in the August issue of THE THEOSOPHIST has raised an important question. Of course, with his main thesis, that is, the need for tolerance in the T.S. between persons of different opinions and methods of work, we must all agree, however difficult we may find it to live up to our belief. And it is a point which cannot be brought up too often nor emphasised too strongly. No man in the T.S. has a right to say—this is Theosophy, or this is not Theosophy; no appeal to the authority of any other member, however highly placed in any sense, can justify the condemnation by one member of the methods of another.

Yet there is a sense in which we have a right to use the adjective untheosophical as applied to certain lines of activity, or in the phrase used by Mr. Jinarājadāsa in an article published in *The Theosophic Messenger* some years ago—certain things are, as compared with others, "not our work". Theoretically every activity that is prompted by unselfish motives and is done in the service of humanity is Theosophical. But after all our Society has not the monopoly in the encouragement of such activities, and it must have a reason for existence which marks it off from the rest of the benevolent organisations of the world. We admit every shade of opinion and welcome all who are in sympathy with our ideal of brotherhood, but as a matter of fact, not all good and brotherly people want to join us. We attract a certain type, and much as we vary among ourselves, there is a something in common between us. When our broad-mindedness has so watered the Society down that the type is lost, the T.S. will probably lapse or be incorporated with some other body.

Perhaps "Rahere" agrees with me in this. I am not opposing anything he said, but something which might be inferred from what he said. These reflections were suggested by his analogy between the T.S. and a newly settled country. In order to show that the new point of view of one generation of workers must supersede the old, he says: "Following the pioneers have come the masses of new settlers to take up the tasks made easy for them by those who broke the ground and cut the paths for their feet". The pioneers represent the early members, the new settlers the new blood which is coming into the T.S. and upsetting the habits and accepted traditions of the original workers.

The analogy is not, to my mind, quite appropriate. The pioneers are the Theosophists, but the "masses of the new settlers" are the masses *outside* the T.S. who benefit by the ideas first enunciated by the Theosophical thinkers and investigators, and which have now spread and become generally accepted. The Theosophists are pioneers, but pioneers *always*. The history of our T.S. is not that of a band of persons who, after they have overcome the preliminary difficulties which have to be faced by those who wish to make a new home for themselves in the wilderness, settle down as a colony and are followed by persons of a different spirit and character, who develop

their lives in peace along the smooth and conventional lines of ordinary life. It is more nearly pictured when we think of a band of pioneers who, when the spade work in one region is finished, pass on with their descendants, and those recruited from outside as persons of kindred spirit, to other regions where the same kind of work has to be done. The needs of the moment vary with place, time and circumstance, but the spirit which guides and inspires is the same all through—the spirit of the pioneer.

Our business as Theosophists is with ideas mainly—the seeds of future action—and with “action” only where we are practically alone in the field. Our investigations along the lines indicated in our Objects should not be undertaken at random and merely as mental exercise performed for our own benefit and pleasure, but should be guided by the needs of the time. Our choice of a field of “action,” in the ordinary sense of the word, should be made with a view to the working out of ideas which only we as Theosophists understand and appreciate.

It is interesting in this connection to go over in our minds the various “subsidiary activities” which have from time to time been launched under the auspices of the T.S. Some have flourished and are flourishing still, others lived a while and died, or still drag on a rather bloodless existence. Why is it that some are vigorous and others not? I think it is that some are “Theosophical” while others are not. There are so many of these “Orders” that it is impossible to mention all, but of those that occur to one, it is most clearly evident that the ones that have really a good record behind them are those which all the time at least were “filling a want”. The schools for the depressed classes in India—the missionaries teach the Pañchamas, but in a quite different spirit; the Buddhist schools in Ceylon, the only schools in which Buddhist boys could be educated without being turned from the faith of their race; the Central Hindū College in India; Adyar, as a colony in which racial and national prejudices are put into the melting-pot; the Order of the Star in the East—all these experiments, and possibly others with which I do not happen to be familiar, owe their success to the fact that in them is, or was, embodied an aspect of brotherliness that the world outside the T.S. was not ready to accept. But where are the Anti-vivisection Leagues, the Vegetarian Leagues, the Esperanto Leagues? They are feeble shadows of Societies in the other world, as such are not Theosophically alive.

This question of “our work” and “not our work” has often been raised and has been thoroughly discussed. But as each generation of Theosophists is called upon to face it anew, it is perhaps as well that it should be reconsidered from time to time. At least when the point of view put forward in “Rahere’s” article is brought again to the fore, it seems necessary to see that the consideration here suggested should not be allowed to slip out of sight.

CYDELL

THEOSOPHICAL PROPAGANDA

TWO schools of thought have arisen in the Theosophical Society with regard to the work of Theosophical propaganda in this country. One class of ardent propagandists believes that Theosophy should permeate every branch of human life, and so makes no difference as to the people to whom its message is to be delivered. On the other hand, there are people in the Society who think that Theosophical truths cannot be the property of all, and that the propaganda should consequently be restricted to the educated people alone.

There is a good deal of truth in the thought of both these classes of members. The modern presentment of Theosophical truths being on scientific lines, the ordinary masses are not in a position to grasp them, while it is also true that nothing but knowledge can cure the evils that exist so profusely in the world and that therefore the knowledge should be made available to all.

Those who want to restrict Theosophy to the educated classes ignore the fundamental principle that man is divine in his nature and that it is possible to arouse that divinity in him by presenting the truths in the way he can grasp. Whether it is religion, science, or philosophy, or homely lessons through which the truths are presented, does not matter much. They are merely the media through which the truths are exposed, and serve no better purpose than being *means* to an *end*. A scientific man need not therefore look down upon the religious man or the philosopher, nor a philosopher upon a scientific or a religious man. Let the Theosophical truths be presented in any form, and when one form is not sufficiently appealing, another form may be adopted. Thus it is possible to make Theosophy reach all classes of people, and the creed that it is destined to be the monopoly of the educated people alone, does not stand to reason and experience.

Those on the other hand, who believe in the fitness of all people to receive Theosophical truths, are ignoring the fact that the truth cannot be realised as such unless there is a sufficient amount of culture, either in religion or science or philosophy, on the part of those to whom it is spoken. If the necessary standard of culture is wanting, one cannot realise the truth at all. It is therefore necessary that people should first be raised to a certain standard of culture, and then the Theosophical truths be presented to them.

In the opinions of both these classes of people, then, there is truth as well as error; and I, for one, would think that the reconciliation lies in giving preliminary education which would enable men and women to get the necessary culture for grasping Theosophical truths. The National Education, of which we hear so much in these days, will be the means of such a culture, and let us hope that it will be given to one and all in the nation. Till then, the educated people as well as the masses should be afforded opportunities to hear Theosophical truths; and any scheme that ignores one or the other will certainly create a gap that cannot be easily filled up.

M. VENKATARAO

THE DISTRIBUTION OF WEALTH

MR. SRI PRAKASA'S remedy for the present inequitable distribution of wealth does not strike one as practical. His suggestion that Capital, Brains, and Labour should share profits "equitably," does not carry us very far. Who would decide what is equitable? Each of the three partners would be inclined to overvalue his own share of the service. Again, who would be managing director? If Brains, then possibly Brains and Capital might fall out over the advisability or propriety of some measure. Brains might suggest something morally good but financially disastrous. There would have to be a good deal of give and take at the Board meetings, and once greed appeared, and took a seat unseen—good-bye to fair dealing!

Such a scheme as your contributor suggests would only become practicable if profits in excess of a certain amount were annexed by the State, and the whole enterprise subjected to rigid State scrutiny and control. In short, we must have modified Socialism, including the fixation of the price of money, and the suppression of the Stock Exchange.

H. L. S. WILKINSON

BOOK-LORE

Why I Became a Christian Theosophist, by G. A. Ferguson. (Theosophical Publishing House, London. Price 2s)

This little book describes a Christian minister's search after truth and how this led him to Theosophy as giving his Christian beliefs "the highest possible meaning". The author at once takes the reader into his confidence and reveals a personality of high religious ideals and typically cautious intellect; it is the constant conflict between these two forces that renders the narrative of more than usual interest to all who may be in the same position themselves or desirous of helping others in that position. At the time from which the present book begins, Mr. Ferguson had already emerged from a period of agnosticism into a reasoned faith in the existence of God as "the Absolute Perfection of Truth, Love and Goodness," an experience which he has already described in an earlier book entitled *How a Modern Atheist Found God*. But presently he began to find that the fact of evil presented further problems that could not be satisfactorily solved by the explanations usually offered, so he began to look further afield, until he came across Theosophy. Even then, the doctrine of reincarnation presented such difficulties that a long time elapsed before he could reconcile it with his belief in individual immortality; but the curious thing is that he was so ready to judge of a new conception at first acquaintance, without taking the pains to make full enquiries and trying to understand the idea as a whole. This attitude is probably very common among enquirers, so that in this respect Mr. Ferguson's objections are particularly instructive. Still more curious is it that he should have heard and appreciated a lecture by Mrs. Besant at Oxford, and even have had a personal interview with her, and then have allowed the matter to drop for a considerable time. However, the turning-point was reached on reading *The Riddle of Life*, after which the remaining obstacles, such as the reliability of clairvoyant evidence, were gradually surmounted. But we shall leave the reader to follow Mr. Ferguson's successive steps as told in his own expressive words.

W. D. S. B.

Pain and Conflict in Human Life, being lectures delivered at the Cambridge Summer Meeting of 1916 by Members of the University. (The Cambridge University Press. Price 4s.)

These ten lectures cover a large field of thought and were given by able men. They deal exhaustively with the problems of life as suggested to the educated Christian. The first lecture, on Theism, will be read with interest because of the knowledge shown of the human constitution, and is satisfying both to the reason and the imagination. The Rev. J. W. Oman's lectures deal with the subject of Human Freedom; he contends that man is here for the building of character, the strengthening of the moral nature, and says that character is something formed by the exercise of freedom in the teeth of our natural dispositions, a power to do what we know to be right instead of that which is easiest or pleasantest.

The heart of the whole problem of freedom lies in this, that we can so act on our motives and disposition that we form character, that by every act our character improves, or that we may so act on our motives and disposition that in the end we have no character at all. We do not act merely passively out of character as we might out of disposition. The two greatest enemies of character are—insincerity and ungirt loins. The qualities of freedom are sincerity and self-mastery.

The writer holds that we can so act that these qualities increase or deteriorate, and that we all know ourselves as conscious beings experiencing impacts from without and impulses from within against which we can oppose our will. We are to become free men, not slaves, having made Truth our own and abiding in a love our hearts have chosen.

The Rev. F. R. Tenant has two chapters: one on "The Problem of the Existence of Moral Evil," and the other on "The Problem of Suffering". The recognition of the existence of one implies the other. He holds that there is a God; that God is Love; that love implies self-imparting, self-communication, self-revelation, and seeks the highest welfare of the being loved. And since moral worth is the greatest good and moral order is His law for the world, he says: "There cannot be moral goodness in a creature such as man without the possibility of his sinning." This is a developing and not a perfect world—hence the risk of moral evil in the world. Both the chapters are well worked out, and will be of interest and help to many. The lecture on "The Doctrine of Providence," which presumes that the world is God's and that we are His children, should comfort one mightily in these days, when kings and governments lay claim to the world—and us. After a chapter on Prayer we come to one on War by the same writer as that on Human Freedom. War is the furnace in which an old civilisation is being tested and re-forged, and in the human heart arises

the question of a future life. Unless life has a significance beyond its present existence in these days of fury and terror, it can have no meaning; "and unless there is in another state a victory to crown our conflict, it can have no justifying purpose". The book concludes with two valuable chapters: one on "Competition between Individuals and Classes," the other on "Competition between Nations, considered from the Christian Point of View," by the very Rev. W. Moore Ede, and one may justly conclude that commercial and class antagonism are at the root of conditions that make war possible, and that both arise from the people's blindness with regard to the Divine purpose. For the things of this world are to use, not to keep. It is but a gateway to wider fields, but we are all struggling for the possession of the gateway, which has become a shambles where we lie crippled and bound, when with myriads of others we might have had a free passage through the gateway to the fair fields beyond. We congratulate the fortunate reader into whose hands this book may fall

ESSEX

An A.B.C. of Astrology, by Sidney Randall, B.A. (W. Foulsham, Ltd., London. Price 2s. 6d.)

This manual certainly promises to fulfil its purpose of helping beginners over the first difficulties in the valuable but formidable study of Astrology. Even logarithms—or at least the use of some logarithmic tables—are made simple enough for the least mathematical of minds. One may doubt if those who need such extreme clarity can possess the mental qualifications for a really difficult subject. But inadequate powers seldom depress (at least to suppression!) the would-be adventurer in an occult science; and, other things being equal, it is better he should be able to draw a horoscope correctly than not. The diagrams are ingenious, and should prove most helpful, and the printing and get-up of the book are good, though a few little errors have crept in that call for a slip of "errata". The Introduction contains a well reasoned defence of Astrology, which may be recommended to the consideration of ignorant scoffers.

H. V.

The Householder's Dharma, of Sri Samantabhadra Āchārya, translated by Champat Rai Jain. (The Central Jaina Publishing House, Arrah, India. Price As. 12.)

This is an English translation of *Ratna-Karanda-Sravakachar*, a Samskr̥t work dealing with the householder's Dharma. It consists of one hundred and fifty verses by a respected saint of the Jains, Swami Sri Samantabhadra Āchārya, who is said to have lived in the 2nd century A. D. Jainism preaches the Dharma in order to free souls "from the pain and misery of embodied existence". A perusal of this book leaves the impression that one has to avoid all matter and its activity. It does not preach a vigorous march into the enemy's territory in order to conquer him, but advises us to stand like a wall, unmoved by his attacks, until he is worn out.

The book begins with the fundamental principles of ethics in Jainism: "Right Faith, Right Knowledge and Right Conduct." Right faith is an unshakeable faith in a scripture "which reveals the true nature of things and is helpful to men and animals". It must free itself from certain superstitions of religion, like asking favours of deities, bathing in certain rivers, or immolating oneself by certain foolish actions. Right knowledge is "that which reveals the nature of things, neither insufficiently nor with exaggeration, nor falsely, but exactly as it is, and with certainty". Right conduct follows Right knowledge. It consists in abstaining from any injury, falsehood, theft, unchastity and attachment to worldly objects taken in the widest sense. An unqualified cessation is only possible to those who are free from any attachment.

In order that a householder may succeed in this perfect cessation, he is asked to avoid the gross forms by self-discipline. He is asked to follow certain minor vows, controlling his outgoing energies and limiting them to certain periods of time and to certain parts of the country. He is asked to go up this ladder step by step, there being eleven steps or Pratimās. Then he begins to spend more of his time in contemplation according to the methods prescribed, until he becomes entirely fit to take up the vow of the ascetic. In this stage he entirely frees himself from these tendencies and reaches Nirvāna, the goal of human life.

M. B. K.

Comparative Religion, by A. S. Geden, D.D. (S.P.C.K., London. Price 2s.)

This work only claims to be an introduction to the subject, and as that, it satisfactorily fulfils its object. It is highly significant of the greater liberality of Christian thought that so fair and unprejudiced a statement of religious origins should be published under the auspices of the Christian Evidence Society.

Too much importance is given, in our opinion, to evidence supplied from prevailing beliefs and customs among backward and degraded races, wrongly assumed to be at an early stage of religious progress, and too little to the testimony of relics of past great civilisations, as of Egypt and Ancient India. Religion is treated entirely as an orderly growth from within, an unfoldment of divine consciousness, always proceeding, and hence truth is not claimed as the monopoly of any existing faith. Finally, however, conclusions in favour of Christianity as the leading faith of the future are drawn on somewhat slender evidence, based chiefly on an asserted numerical preponderance. There we should like statistics, for in view of the millions of Buddhists and Hindūs, the statement seems open to challenge.

H. V.

Mountain Meditations, and some Subjects of the Day and the War, by L. Lind-af-Hageby. (George Allen & Unwin, London. Price 4s. 6d.)

Under this very attractive title our author presents to the world five essays: Mountain Tops, The Borderland, Reformers, Nationality, Religion in Transition. All of these, except perhaps the first, deal with questions concerning which almost every intelligent person is thinking at the present time. Death and the evidence in favour of our belief in personal immortality; the life dedicated to world service; the meaning of a "nation," and the power and limitations which the word connotes; the relation of Christianity to the War, and the new hopes and ideals which will emerge when the shock of the world-conflict subsides—we have all of us pondered these problems, and many thoughtful persons will welcome further light on them from the pen of so fresh and vigorous a writer as Miss Lind-af-Hageby. In the first essay the author introduces herself to the reader as she describes the special point of view of mountain worshippers, to whose mystic brotherhood she belongs. Among the many subjects touched upon in the course of these essays we find also Theosophy. It is unfortunate

that the Theosophists our author has met have been, evidently, such sorry specimens. However, her reference to these may be turned to good account by Theosophical readers of her essays, as a warning. A caricature of oneself is often a very healthy thing to contemplate, if studied in the right spirit.

A. DE L.

Man is a Spirit, by J. Arthur Hill. (Cassells & Co., Ltd., London. Price 5s.)

This book is of value in that it has been thought worth while to bring together in one volume the psychical experiences of a number of people; such experiences being in no way extraordinary, but similar to those happening to anyone's circle of friends every day.

But every such instance recorded and given weight to by thinking men will add to the matter that science will have to deal with when it has definitely entered the borderland and begins to interpret humanity in its own peculiar way, and its relation to the seen and unseen worlds. The book deals with Dreams, Clairvoyance, Telepathy, Out-of-the-body experiences, Visions of the dead. There is a most interesting chapter on the etherial imprints. There is also a chapter on automatic writing, or, as the author very sensibly prefers to call it, motor response. The book is completed by the relation of many mystical experiences. The writer says:

It seems to me that a Second Coming is not the absurd idea that we have often thought it, but it will not be so much of a coming down on His part as a going up on ours. Perhaps the Western human race is now evolving or rising psychically into a plane in which the Master is always manifest

Again he writes.

We are growing towards the light, the veil is thinning, some of us now see through in gleams, and a few with a certain amount of steadiness and in due course perhaps all the race of spirits who have sojourned en-mattered on this planet will have risen beyond the necessity of further education in this low plane, and will live in that higher order, which is now being perceived by our highest souls—those peaks that catch the sunrise first

This book will, we are sure, find many readers and help forward the time when the soul of man will no longer go an-hungered, but will be catered for and be accepted in the same matter-of-fact way as are the mind and body to-day.

ESSEX

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts from 11th February to 10th March, 1918, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES :

	Rs.	A.	P.
Presidential Agent, South America, Theosophical Society, Annual dues for 1916, £81. 4s.	1,218	0	0
do. for 1917, £70. 8s. 8d.	1,056	8	0
New Zealand Section, T.S., dues of 1,191 members, for 1917, £39. 14s.	552	3	7
Indian Section, T.S., balance of dues for 1917	174	0	0
Toronto W. E. Lodge, Canada T.S., dues of 11 members, for 1917-1918	38	8	0
Mr. Egizio Veronesi, Secretary, Cairo Lodge, T.S., Egypt, dues of 5 new members, for 1918, £1. 8s. 4d.	20	0	0
Mr. V. R. Menon, Singapore, dues for 1918	11	4	0

DONATIONS

Mr. S. Studd, Melbourne T.S., £5, for gardens	70	9	0
	<u>3,141</u>	<u>0</u>	<u>7</u>

Adyar
11th March, 1918.

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts from 11th January to 10th March, 1918, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mrs. Annie Besant, Adyar	2,000	0	0
A Friend, Adyar	1,200	0	0
do. do. for Food Fund	300	0	0
Mrs. Anandibai Kashinath Khote, Girgaon, Bombay	26	0	0
Glasgow Children, through Mr. John P. Allan, 20 shillings	14	2	0
Donations under Rs. 5.	1	0	0
Mrs. Broenniman, Hollywood, \$10	30	0	0
Mr. Fredk. Leigh, Brisbane, from Brisbane T.S., £2. 2s.	29	11	0
Dr. Mohan Lal, Quetta	15	0	0
Indore Lodge, T.S.	7	0	0
	3,622	13	0

Adyar

A. SCHWARZ,

11th March, 1918

Hon. Secretary and Treasurer, O P.F.S

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Vadugacheri, Tanjore Dist., India	Kailasa Lodge, T S	26-1-1918
Puliyurkurichi, S. Travancore, India	Sree Ganesh Lodge, T.S.	28-1-1918
Boise, Idaho, U.S.A.	Boise " "	5-9-1917
San Francisco, California	Pacific " "	8-9-1917
Ottawa, Ontario, Canada	Ottawa " "	21-10-1917
Breda, Holland	Olcott " "	16-11-1917
Dordrecht, Holland	Dordrecht " "	25-11-1917
Genoa, Italy	Ex Vetere Novum, " "	9-1-1918
Kushtea, Nadia, Bengal	Kushtea " "	5-3-1918

Adyar

J. R. ARIA,

10th March, 1918.

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1918, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Theosophical Society in England and Wales, for 1917, £96. 10s. 8d.	1,448	0	0
Spanish Lodges, T.S., for 1917 and 1918, £23. 10s. 0d.	331	12	0
Burma Section, T.S., of 245 members, for 1917	122	8	0
	<hr/>	<hr/>	<hr/>
	1,902	4	0

Adyar
10th April, 1918.

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1918, are acknowledged with thanks:

DONATIONS :

	Rs.	A.	P.
Mr. Patwardhan, in memory of his father, the late			
Mr. K. V. Patwardhan, Pleader, Ahmednagar, for			
Food Fund	75	0	0
A Friend in Bhavnagar, for Food Fund	25	0	0
Donations under Rs. 5.	3	8	0
	<u>103</u>	<u>8</u>	<u>0</u>

Adyar
10th April, 1918.

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Paisley, Scotland	Paisley Lodge, T.S.	22-12-1917
Madhipura, Behar, India	Madhipura „ „	15-3-1918
Moolky, S. Kanara, Madras Presidency	Saddharma Lodge, T.S.	25-3-1918

CONSOLIDATION OF LODGES

Adyar Lodge, Chicago, U.S.A., and Central Lodge, Chicago, U.S.A.—consolidated with Chicago Brotherhood Lodge, T.S., U.S.A.	1-7-1917
Alcyone Lodge, T.S., Birmingham, Alabama, U.S.A.— consolidated with Birmingham Lodge, T.S.	5-7-1917

DISSOLUTION OF LODGE

Helsingborg, Scandinavia, Helsingborg Lodge, Scandinavia,
dissolved in August, 1917.

Adyar
13th April, 1918.

J. R. ARIA,
Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1918, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Cuban Section, of 442 members, for 1917, £15. 16s. 0d. ..	208	1	2
Irish Lodges, T S., of new members, for 1918, £4. 10s. 0d. ..	58	1	3
Mrs. Katherine M. Yates, for 1918, Entrance fees, 5s., and Annual dues, £1 (£1. 5s. 0d.) ..	18	12	0
	284	14	5

Adyar
10th May, 1918.

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1918, are acknowledged with thanks:

DONATIONS :

	RS.	A.	P.
Mr. P. R. Lakshman Ram, Madras, for Food Fund	10	0	0
Mr. C. N. Doshi, Ahmedabad Lodge, T.S., for Food Fund	5	12	0
	15	12	0

Adyar
10th May, 1918.

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Leavenworth, Washington, U.S.A.	Leavenworth Lodge, T.S.	15-10-1917
Lincoln, Nebraska, U.S.A.	Delta " "	8-12-1917
Paris, France ..	Occident " "	8-3-1918
Valencia, Spain	Valencia " "	18-4-1918
Adyar, Madras	Vasantapuram Ladies' Lodge, T.S.	22-4-1918

A Charter has been issued to form a Theosophical Society in Egypt, to be called the National Society in Egypt, on 16th January, 1918, to Mr. Egizio Veronesi, Cairo, Egypt.

Adyar
11th May, 1918.

J. R. ARIA,
Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1918, are acknowledged with thanks:

DONATIONS :

		Rs.	A.	P.
Mr. M. M. F., Buluwayo, £25	..	352	15	0
Poona Lodge, T.S.	...	36	0	0
A Theosophist, for Food Fund	...	25	0	0
Madras Branch, T.S., for Food Fund	..	10	8	0
Shānti Dayak Lodge, T.S., Moradabad, for Food Fund		7	0	0
Ahmedabad Lodge, T.S., for Food Fund		6	4	0
		<hr/>	<hr/>	<hr/>
		437	11	0

Adyar
10th June, 1918.

A. SCHWARZ,
Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Toledo, Ohio, U.S.A.	Advent Lodge, T.S.	1-1-1918
Mexico, North America	Mercurio " "	7-1-1918
London, Ontario, Canada	London " "	25-1-1918

Adyar

J. R. ARIA,

5th June, 1918.

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1918, are acknowledged with thanks.

ANNUAL DUES AND ADMISSION FEES.

	RS.	A.	P.
Australian Section, T.S., part payment for 1918, £30	400	0	0
Presidential Agent, Spain, for 1917-1918, £3. 17s. 6d.	60	12	0
Mr. Frank Waide, Cairo, for 1918, £1	13	5	0

DONATIONS :

Mrs. Rajammal Sambasiva Aiyar, Adyar	..	12	0	0
		486	1	0

Adyar
10th July, 1918.

J. R. ARIA,
Ag. Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1918, are acknowledged with thanks :

DONATIONS :

	Rs.	A.	P.
Mrs. Isabella Stead, Edinburgh, for Food Fund	40	0	0
Mr. Ismael Valdes, Adyar	30	0	0
Mr. K. S. Ramachandra Aiyar, Alangudi, in memory of			
Mr. I. Sivaram Aiyar, for Food Fund	25	0	0
Australian Section, T.S., Sydney, £1	13	5	0
	108	5	0

Adyar
10th July, 1918.

J. R. ARIA,
Ag. Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Siwan, Behar, India ...	Siwan Lodge, T.S.	28-6-1918

LODGES DISSOLVED

El Paso, Texas, U.S.A. ...	El Paso Lodge, T.S.	1918
Minneapolis, Minnesota, U.S.A.	Star of the North Lodge, T.S.	1918
Davenport, Iowa, U.S.A.	Tri City Lodge, T.S.	March, 1918

Adyar
19th July, 1918.

J. R. ARIA,
Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th July to 10th August, 1918, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES :

	Rs.	A.	P.
Mr. Felix Belcher, Toronto, dues of new members for 1918	9	12	0
	<hr/>		
	9	12	0

Adyar
10th August, 1918.

J. R. ARIA,
Ag. Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th July to 10th August, 1918, are acknowledged with thanks :

DONATIONS :

	Rs.	A.	P.
Melbourne Theosophical Society, £4	53	5	0
Blavatsky, Dharmalaya, and Sri Krishna Lodges, T.S., Bombay	25	0	0
Mr. I. Valdes, Chile, for Food Fund	20	0	0
	98	5	0

Adyar
10th August, 1918.

J. R. ARIA,
Ag. Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Versailles (Seine and Oise), France	"La Semense" Lodge, T.S.	7-7-1918
Kedarghat, Benares City, India	Kedarnath Lodge, T.S.	24-7-1918
Batavia, Java	Djokarto Lodge, T.S.	25-5-1918
Poerbolinggo (Banjoemas) Java	Poerbolinggo Lodge, T.S.	25-5-1918

Adyar
19th August, 1918.

J. R. ARIA,
Recording Secretary, T.S.

